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THE STATE OF ILLINOIS

MONTHLY

JANUARY
1942

PREACHER'S
NUMBER

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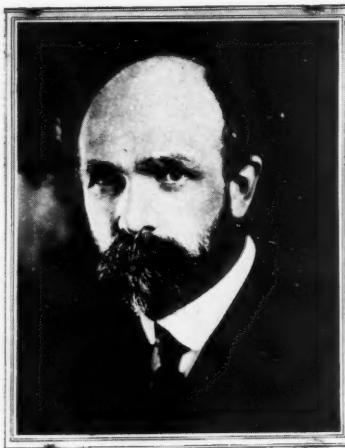
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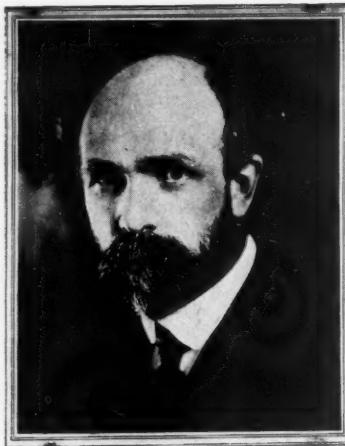
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Editorial Notes

The Preacher and Books
It is distressing to see a preacher with a Model T mind riding around in an up-to-date car. If you can buy a car you can afford books, and we doubt if you have any right to buy a car until you have spent half its price on books.

The books should be carefully selected. Some of the new books are worth owning, and many of the old ones should be read and reread.

But the mere possession of books will mean little. They must be read. Too busy to read? Well, brother, you are just too busy. Spurgeon read *Pilgrim's Progress* one hundred times!



"God is never in a hurry," we found ourselves repeating almost aloud in the early morning hour. Time is slowly accomplishing His purpose and

The Haste of God He uses plenty of it.

But then there seized our heart the realization that He is in a hurry about one thing—your salvation. When it comes to working out the divine program it is a matter of "the fullness of time." But when it comes to your salvation, it is "Now!" "Today!" In fact, He was so concerned to make salvation a matter of immediacy in your life that the Lamb was slain from the foundation of the world.



"We could wreck the Pyramids," is the slogan of a building wrecking concern in the Southwest. Who couldn't? But could you build the Pyramids?

Building or Wrecking? It isn't what you wreck, but what you build, that counts in life. An idiot with a well-placed bomb can demolish in a minute the bridge it took men of brain and brawn years to create and construct.

An artist with love and labor can spend twelve months on a painting, and a three-year-old with a sharp knife can cut it to ribbons in five hilarious minutes.

And so it is with character, young man. You can build soberly and honestly for years, and some godless companion in the army camp can lead you into a night of sin that may mean the wanton destruction of nearly everything you have built up.

Your only hope is Christ—Christ for deliverance from the sin of the past, and Christ as Deliverer when the temptation would be too much for you.

We recently ran into one of those great thrills which come at widely separated intervals. We heard the actual voice of **A Great Find** D. L. Moody! No, we are not speaking about ghosts or spooks, and we did say "recently." D. L. Moody went to be with the Lord near the end of 1899, and the writer never heard his voice while he was here on earth.

The Moody Bible Institute has entered into the possession of an old-time phonograph record which holds the voice of Moody reading the Beatitudes. We confess our eyes grew moist as we listened to the voice that God so gloriously used in the long ago.

We want our friends to enjoy this privilege, so we are planning to use this in connection with the observance of Moody's birthday at Founder's Week Conference.

Preachers will get an illustration out of this. Isn't it a fine picture of the possibility of judgment records? Here is a voice captured by the wax impressions more than forty years ago, and the voice is still there—every word revealing and intelligible.



What Depth of Love and Grace! This is our involuntary exclamation as we read one of the last earthly utterances of the Son of God. In the latter part of Luke 24, He tells of Scripture fulfilled and points to His finished work. Then He speaks of the immediate preaching based on that work, "repentance and remission of sins." That is all wonderful, yet it seems to us this is the soul-stirring climax, "beginning at Jerusalem."

But Jerusalem is the city of His rejection, His suffering! His face was turned that way when He said, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death" (Matt. 20:18). Once again Matthew writes, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him" (Matt. 26:2-4). Where was this? At Jerusalem! Gethsemane, the place of His arrest, was just outside its walls, and the plotting was done in the city.

His mock trial was in Jerusalem. It was there they chose Barabbas and shouted concerning Jesus, "Away with him, crucify him." The denial, the stripping, the scourging—all occurred in Jerusalem.

And yet He loved it and wept over it. "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" (Matt. 23:37).

But there are other cities. Didn't He know that Jerusalem would be unimportant through all these centuries? Why didn't He say, "Beginning at Rome," the city of power? "Beginning at Athens," the city of culture?

Why? Because this whole stoop of Christ was entirely a matter of love and grace. His love, not ours. And His abundant grace, not our merit. Jerusalem might well exclaim with the apostle, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).



You would probably be amazed if you took the time to look through the catalogue of your public library in your com-

Christian Books in Public Libraries munity to see how few really Christian books are made available to the reading public. Under the head "Religion" you will no doubt find all kinds of confused phi-

losophies and a big chunk of modernism.

Why not do something in your community about the right kind of books? You are a taxpayer. You have a right to express yourself. Speak up. Demand better books. Not only orthodox books along doctrinal and Bible study lines, but Christian fiction should be recommended, or if necessary, purchased and presented to the library.



During Founder's Week last year, Dr. W. W. Hamilton, of New Orleans, brought a stirring message on "The Pastor as Leader." Later the message **Attention, Preachers!** appeared as an article in the *MONTHLY*. We have had so many requests for its reproduction we have printed it as an attractive twelve-page leaflet. Copies are entirely free for the asking. Perhaps ministers would like copies to give out at the Monday Ministers' Conference. You are welcome to all you will actually use.

Dr. Hamilton is president of the Baptist Bible Institute, New Orleans, and is a former president of the Southern Baptist Convention.

Address the **MOODY MONTHLY**, 153 Institute Place, Chicago.



An Abundant Life



To few lives could the word abundant be applied as well as to that of Dr. George Shannon McCune, who on December 5, 1941, went to be with the Lord he loved and faithfully served.

The Bible speaks of abundant labors, abundant grace, abundant goodness, and abundant honor. All of these are most fitting as related to the life of Dr. McCune.

In laborers for Christ he so abounded that in the span of scarcely more than

threescore years he lived practically three lives of great usefulness. His distinguished career as a missionary in Korea presents a beautiful picture of about three decades of faithfulness as educator-administrator, but above all as evangelist and friend. That service only terminated because he courteously but firmly refused to bow in worship at the Shrine of the Emperor of Japan. During the years (1921-27) when he was at home because of the health of his family, Dr. McCune made an outstanding contribution to American Christian education as president of Huron (S. D.) College. Then, after his final return to America and until his death, he served as a member of the faculty of the Moody Bible Institute, making here a record of usefulness and blessing which only eternity will fully reveal.

Abundant grace was upon him, for he loved his Lord with a pure heart fervent. That grace revealed itself in the abundant goodness of a life given in warm and open-hearted service to others. When he was in Korea it was said that there were always twenty pairs of Korean shoes on his porch day and night. He was the

same at the Moody Bible Institute, where not only his many oriental acquaintances found a true counselor and friend, but anyone and everyone in the Institute, whether student, staff, or faculty member.

Abundant honor? He would have drawn back from it, but we may gladly give it, in Christ's name and for His glory. At his funeral service in Fourth Presbyterian Church, Chicago, on December 8, hundreds gathered to hear his mission, his church, and the Institute honor his memory. But that was only a token of what has taken place all around the world, where men and women whom he won to Christ and whom he had befriended, thank God on every remembrance of him. He will be missed by them, by his church, by his mission, by the national leaders in our land and in other lands who often sought his counsel, by the Institute, but most of all by every one of us who was privileged to have him as our friend.

The beauty of a life well-lived will long be kept fresh and fragrant in the hearts and memories of those who loved him.—H. L. L.



The Split in The Oxford Group Movement

An Editorial

It is news widely published that Rev. Samuel M. Shoemaker, rector of Calvary Episcopal Church, New York, has withdrawn from the organization claiming the title, Oxford Group Movement, but which has little or no claim to such a title. It should rather be historically recorded as Buchmanism, for it has had far more relationship to Dr. Buchman than to Oxford, either town or university.

On October 19, Mr. Shoemaker announced to his congregation his separation from the Group, and then he preached a sermon which confirmed a suspicion some of us have had for years - that he held much more of doctrine than most of his spiritually-thin associates in the Group.

Now for a few paragraphs from his significant message:

"I have a deep and growing conviction that what passes among us in these days for Christianity is very thin stuff, very remote from the original to which we are always going back in our minds to adjust our compasses. I believe that the whole modernistic trend in religion, instead of getting us free of the accumulated encumbrances of generations and bringing us back face to face with the simple realities of Christ, is another encumbrance, another false steer, another path away from reality instead of a path toward it.

"The modern man has been confused about religion, specifically about the Christian religion, the traditional religion of our civilization. He has looked for something in it of which he could be sure. And he has lit upon its ethical ideals. . . .

"Walk out into the street twenty paces

from the door of this church, and ask any reasonably intelligent man what his conception of Christianity is, and he will tell you it is the Golden Rule. Be kind and good—the people who do that are Christians. The people who try to act like Jesus and go about doing good—they are the Christians. 'Be like Jesus'—that is Christianity.

"Is that Christianity? Is the poor effort of any man to approach perfection Christianity? Is my attempt to find my way back to God Christianity? Is the little effect that I will allow the grace of God to have on my heart Christianity? Is the small amount of human kindness I am able to exert toward others Christianity? I know it is not, and so do you.

"I am sick of all this talk about the Golden Rule. I believe Almighty God is sick of our talk about the Golden Rule. We have appropriated to ourselves a convenient moral summary of Jesus, through which He was trying to create a picture of how His followers behaved toward other people, and we have made it the be-all and the end-all of the Christian religion. And then we have the supreme effrontery to tell ourselves and others and even God that it exactly describes our ideals, and that is the way we live, too! . . .

"Some of us have never caught original Christianity by the hem. For original Christianity began with the announcement of something that God had done, something that God had given. It was wholly supernatural, not so much in the sense of the miraculous accompaniments to it, but in the sense that it was itself a great miracle, because only God Him-

self could have created it. Original Christianity, true Christianity for all time, is not a matter of man reaching up to find God, but of God reaching down to find man; not a matter of man trying to live up to a moral code which he believes pleasing to God, but of man responding with his whole nature to the mercy and kindness of God. . . .

"What did Paul begin with? Listen to him talk to the Corinthians (I Cor. 15:3ff): 'For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.' He began, not with his own conversion, nor with the new life he had found in Christ, though that was for him the turning point of his life; he began with the crucified and risen Christ. He began with the atonement and the resurrection. They were facts—like stars, or the passing of time—about which he could do nothing. He would accept these facts only. His own conversion, his own effect as a preacher upon his hearers, were nothing apart from those facts which came first. His life of immense spiritual service was all a tiny footnote to the resurrection. Paul was terribly concerned about what kind of life he himself, and the Corinthians, and all his other churches, lived; but the great background of it all was that Jesus had died for their sins, and risen again for their justification."

Thank God for this sane and sound pronouncement from "Sam" Shoemaker! And may the Holy Spirit lead and use him gloriously!



The noble army of martyrs.

THE PREACHING for OUR DAY*



DOES our time call for a new kind of preaching? It may seem strange that one would even think of asking such a question of Bible-believing and orthodox, or conservative, Christian workers. Some one might say, "Why take time to discuss such a matter when we are all agreed that the old ways are the good ways, and that the preaching of the gospel is the only hope of our time, as it has been of every age in the history of the world?"

Outwardly, and officially, I am sure that is our position. None of us would give the slightest support to a proposal that we discard the preaching of the gospel. Is it not true, however, that it is possible for us to hold such a position theoretically and even valiantly defend it, while in actual practice or in the private and unexplored depths of our thinking we may have all but abandoned it?

Christian workers are concerned about how to reach the present generation for Christ. There is a new spirit abroad in our age, and one of the questions which arises as ministers gather for conference is whether this situation does not call for a more modern message, or if not that, at least a different approach in the pres-

entation of the gospel message. We ought honestly to face the question. However, our answer to it depends on our answer to several other such questions as: Has the spiritual need of mankind changed? Has the old-fashioned preaching of the gospel failed? Are new methods of presenting truth more effective, or is preach-

ing still God's way to reach men?

HAS THE SPIRITUAL NEED of men and women, boys and girls, changed in this new age?

Many things have changed. What we call civilization has spread far and wide

By

Rev. Harold L. Lundquist, D.D.

*Adapted from a message given at the Ministers' Hour, Winona Lake Bible Conference, Moody Day, 1941.



Broadway Presbyterian Church, New York, N.Y.

Keystone Photo



throughout the world. Learning has been widely disseminated. The luxuries of yesterday are regarded as the bare necessities of today. Prosperity has returned to American cities, even though it is a prosperity based on the making of shells, ammunition, and the instruments of war.

We admit all these developments, yet we come to the conclusion that the heart of man has not changed since the day when Adam disobeyed God in the garden, or when Jeremiah said, "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). The apostle Paul might as well have been speaking in 1941 as in A.D. 60, when he quoted from

revival, and in the even larger number, where there is carelessness about the things of God, spiritual life is known to be at a very low ebb.

Then, would we say that gospel preaching has failed? No, far from it, although what we have said may seem to point in that direction. In the midst of the general spiritual famine there are many churches standing out as real life-saving stations and as the joy and inspiration of spiritually hungry folk.

WE STILL FACE OUR QUESTION:
Does the gospel really work? It does.

men, or are there new methods which are more effective?

There can be no question that preaching is God's plan for sowing the seed of the Word. All through the earthly ministry of our Lord we find that He magnified preaching. It is true that He went about doing good. He healed the broken-hearted, He gave sight to the blind, He set at liberty those that were bruised. He did all of those things to which He referred in the quotation from Isaiah 61:1, which He read when He came into the synagogue at Nazareth on the Sabbath day. But let us remember that the very first thing He read about Himself in that

Psalm 14: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God" (Rom. 3:10, 11). In a recent article in the Moody MONTHLY, "Can Democracy Survive Without Christianity?" the writer reviewed some of the modern tendencies in American life, which indicate that we have the same kind of sinfulness in our day as existed a generation ago, and that it calls for the same kind of salvation and the same Saviour. That is clearly true, but now we face a second question.

HAS THE OLD-FASHIONED PREACHING of the gospel failed?

Let us frankly admit that the record of the Christian Church as a whole in this matter is certainly nothing of which we can boast. All over the land churches are half empty; there are thousands with locked doors and services discontinued. Many, which are kept open by the earnest efforts of laymen, are without pastors. The record of the church as a whole in the matter of conversions is well known. The best of our churches will quickly admit that their great need is a spiritual

Consider the revivals which have been taking place in the foreign mission fields. In Africa great hosts have been led to Christ by the simple preaching of the gospel, not only by the missionaries, but by native workers. In China the war has so turned over and overturned the population that the residents along the sea coast and immediately inland who have heard the gospel (and many of whom have accepted it) have been forced into remote sections inland, so that the gospel is being spread all over China. From other lands there is confirmation of the fact that the gospel is still the power of God unto salvation.

What about the homeland? One might tell of conquests for Christ in the southern mountains. Similar works are being greatly blessed of God in the north woods. Men and women are carrying the gospel effectively into industrial areas. New gospel works are active in sections in the West, where homes are far apart, but where souls are equally precious to God, and He is honoring all these testimonies.

Some seem to think that the day of the rescue mission is over, but the manner in which God is blessing this work in our day reminds us that the gospel still works. With them all, the emphasis is now as always on the simple preaching of the grace of God.

What about individual soul-winning? D. L. Moody made a wise provision in founding the work of the Moody Bible Institute, that the training of the classroom was to be put into active operation in the field through practical Christian work. The young people go out with the gospel message, give it for the most part in great simplicity, yet God has honored their ministry in the salvation of souls, all the way from those of tender years who have been reached through child evangelism work, to those in the homes for the aged; all the way from respectable church folk, to the fallen men and women in the mission or the jail.

We believe that the preaching of the gospel is just as effective today as it ever was, when God really has opportunity through a yielded instrument to bring it to bear upon a prepared heart.

This brings us to our third question. Is preaching still God's way to reach

verse was that "the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." He had come to preach. Jesus did many miracles, but He always preached.

The apostles did likewise. We find that their miraculous works, while a striking testimony in themselves, were used primarily as an introduction to the preaching of the gospel.

PREACHING IS A BROAD TERM. Not all preaching is by sermons. In that beautiful passage in Acts 11, where we read of the new church which grew up in Antioch, the new fellowship, and the new name, Christian, which they had received, we find several words used for preaching. First, in verse 19, we might literally translate it *talking* the gospel. We need to do that very thing, talk it up between us. That is an expression which boys use on the athletic field. When things have been a little difficult for the team, they talk it up between themselves, encouraging one another, spreading confidence. Remember the commandment of God to Israel: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:4-9). The Word of God should be "talked." The gospel should be talked about naturally and simply in our homes, in our business, in our schools.

Then in Acts 11:20, the word is literally *evangelizing*, and we know to what that refers—the bringing of the gospel, the good news, to those who have never heard, the spreading of the fire of the gospel everywhere. In verse 23 we find the word *exhorting*, the stirring up of the pure minds of our fellow Christians concerning our common faith. The exhortation to holy living was much on the lips of Paul, Peter, and John. We too need exhorting. Coming to verse 26, the word is *teaching*. We know how important the teaching ministry is in the Sunday school, in the church, in the home. Everywhere we are to teach the truth of God, teach the gospel. Perhaps the most effective way of preaching is the living of the gos-

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of MOODY MONTHLY.



pel, speaking with our lives when men will not listen to our words. So we preach when we talk, evangelize, exhort—teach or live the gospel.

BUT WHAT ABOUT MODERN METHODS? A number of excellent contributions have been made to the presentation of the gospel message, such as visual aids, suitable handwork, scientific demonstrations, and object lessons. All of them have proved useful, but only as they have been a means of drawing the interest of the listener to the simple presentation of gospel truth. For example,

speech or the written word. This survey indicated that personal contact in direct speech, such as we have in a church service, far surpassed in effectiveness the other methods. Radio took second place, and the printed page came third as much less effective than radio.

We do not for a moment minimize the value of the printed page, or of the radio. We know they are effective, but our point is that the man who has neither facilities for publication, nor an opportunity to minister over the radio should realize that in his preaching service, in his opportunity to speak at a young people's meeting, in the teaching of a Bible class,

message of God's Word in Holy Ghost power.

AND LET'S MAKE IT SIMPLE.

We conservatives want to make the very best use of the finest scholarship available and encourage those with scholarly bent to give themselves to such pursuits. Some ten or fifteen years ago, it was commonly said that the conservative school of theology lacked scholarship. That condition has been, and is being, corrected. We rejoice in the fact. But let us not become too scholarly. Let us not put the Bread of Life on too high a shelf so that simple

the splendid scientific demonstrations by Irwin Moon have an approach to the modern mind which is as up-to-date as tomorrow, but they all lead up to a simple, spoken presentation of the gospel.

Some churches have introduced dramatics, feeling that in this way spiritual truth can be made more effective. Others do not agree. It is a broad field and one which we cannot fully discuss at this time. Perhaps it may be of interest to some, who have been wondering about the use of the drama, to know that only a few months ago the writer attended a conference on education by radio where he shared in a discussion group on religious broadcasting. It was attended by leading broadcasting officials and workers. The head script editor of one of the great radio chains and the radio editor of a widely-circulated secular amusement magazine, speaking of dramatizations of Scripture given over the air, were very severe in their criticism of the liberties taken with the Bible story, and insisted that if dramatization were to be used at all, it must be strictly true to the text. These men, who would probably lay no claim to any special spirituality, recognized that drama has definite difficulties as a method of presenting spiritual truth even though they are altogether "sold" on it as an amusement device.

THREE ARE SOME OTHER METHODS which are more commonly available to most of us. In addition to the direct preaching of the gospel, we have the medium of the printed page and the radio. Even in the latter two we use the preached word, particularly, of course, the spoken word in radio, and in print the spoken word reduced to writing for wider circulation.

Some preachers who may be troubled by the fact that they are limited to the pulpit may feel that these other two means are far more effective. As a matter of interest to them, may I refer to another matter which was discussed at a radio conference a few years ago. Reference was made to a survey, a wide and careful study which had been made to determine the effectiveness of radio presentation as compared with direct

or in giving a Bible study at midweek prayer meeting, he is privileged to use what has been demonstrated to be the most effective means of presenting truth.

In a regular preaching service one may not be able to reach as many as over the radio, and yet quantity is not always the real measure; in fact, God often does His greatest work through small groups. There were only twelve apostles; and remember Gideon's little band. Remember also that Christian leaders in our great cities come largely from the small country churches and from rural communities. And the leaders for the devil in our great cities come from the same communities! The opportunity of the man in a small church, yes, in a country church, is very great, for in such Sunday schools and churches are found now the leaders of both good and evil for our nation in the coming generation.

LET US NOT SUPPOSE FOR A MOMENT that the modern man has lost his appreciation of real gospel preaching. A few weeks ago, a representative of a building company came to make an estimate on what he believed to be some needed repairs to my house. He did not sell me anything, but I took the opportunity to talk with him about his spiritual need. I found him alert and capable, widely read, but not a member of any church. He had turned away from the church in his youth, but found it impossible to escape its influence and was still attending church, here, there, and everywhere.

As we conversed, there suddenly came a light into his face and he asked whether I had ever heard of a great preacher of the last generation in the Lutheran Church in Norway. I told him I had. He related how as a boy he had gone with his godly mother to hear this man preach. He was inattentive and somewhat bored by the service, but he had been impressed with the marvelous blessing which came to his mother through the simple preaching of God's Word. He had also been affected by that ministry, although subsequent events had led him away from it. He knew that what he needed was to find someone somewhere who really preached the plain

folk cannot reach it. We want to be truly erudite, but let's remember that real scholarship expresses itself in beautiful simplicity.

LET'S MAKE THE DECLARATION

of the gospel plain and honest. Young people, as well as those older grown, want reality. Last spring an editorial appeared in the *Daily Iowan*, pleading with the authorities of the university to give the young people something real, something upon which they could stand. An article in *Harper's Magazine* a few months ago told of the experience of a teacher of English who found the young people in his classes demanding reality, even in the handling of classical English. He relates how even some who seemed to be hardened sensed real spiritual values in poetry.

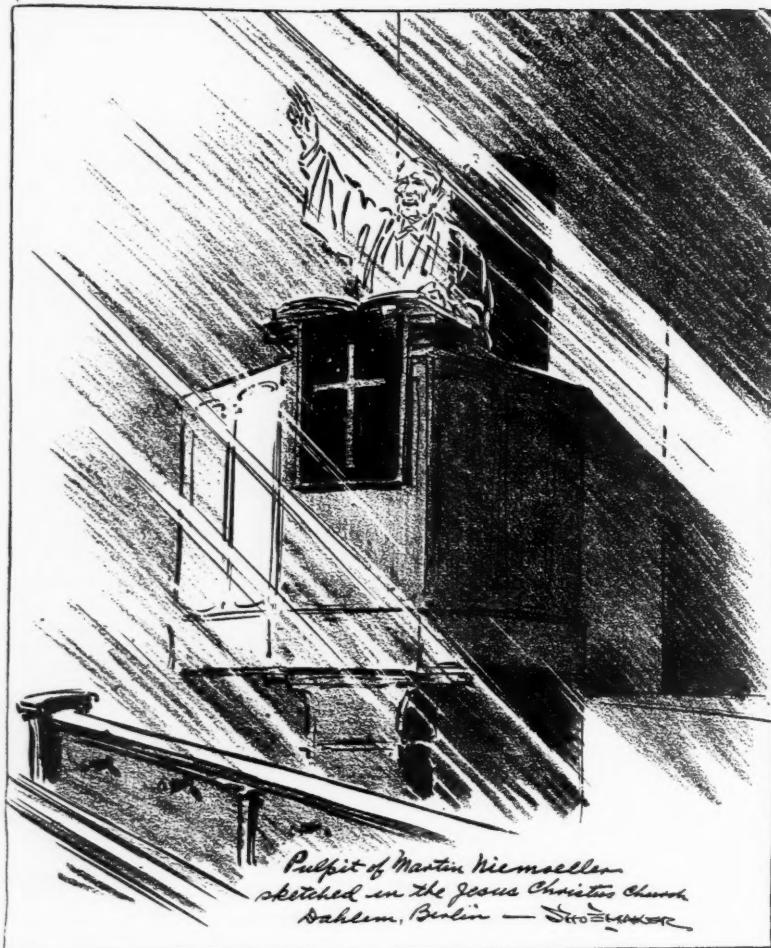
And let's not become too broadminded and overly tolerant. The July, 1941, issue of the *American Legion Magazine* contained an article in which Bill Cunningham, the well-known athlete and run-

(Continued on page 310)

*A country church in winter,
New Canaan, Conn.*

Gendreau Photo





Reprinted from Chicago Daily News by courtesy of the artist, Vaughn Shoemaker

DIFFICULTIES reveal heroes or cowards. Pastor Niemoeller is one of the heroes thus revealed. This book contains the last twenty-eight sermons preached before his arrest by the Gestapo, the secret police of Hitler. He was thrown into prison, charged with abuse of the pulpit for political agitation and treason against both the German state and the people. These sermons give us a portrait of the man—a sweet, loving, humble shepherd of God's flock, but a man staunch as an oak and unyielding as adamant in his fearless stand against the dictatorship of the Nazi regime over the Church and the preaching of the gospel. He follows in the traditions of his illustrious predecessor, Dr. Martin Luther, for whom he was named. Tried by a National Socialist, so-called People's Tribunal, by judges long calloused to injustice, a large proportion of whom were officials in the Nazi party, it was decided to set him free and return him to his parishioners. Fear of his great popularity, of the mass of his admirers and followers, may have played its part in the decision. The pastor was about to return to his home, which love and gratitude had transformed into a flower garden. But he has not yet laid eyes on that home. The Gestapo arrested him again at the door

of the courthouse, and he was taken to a concentration camp, where he is confined today. The seizure of the exonerated pastor was by special, personal order of the Fuehrer of all Germany.

Thomas Mann, a native of Lubeck, Germany, now a resident of the United States, well-known writer, holding the honorary degree of doctor of literature from Harvard, Columbia, Princeton, Yale, and other universities, winner of the Nobel prize for literature in 1929, writes the preface to the book. He says: "I have read them [the sermons] with feelings—sympathy is too weak a word—akin to reverence, with the same emotion that moved his listeners in the overcrowded nave when they were delivered. Their delivery led to most unusual scenes, to such anachronisms as people falling on their knees outside the church, singing, 'A Mighty Fortress Is Our God.'"

PASTOR NIEMOELLER WAS VICAR of Berlin-Dahlem, a pastor in the Evangelical Church. These sermons were preached during the period from October 25, 1936, to June 27, 1937, several under Gestapo surveillance. They reveal the man in a most graphic way, in his doctrinal position, in his stand against a cruel

governmental system, in his sweet, loving care over that portion of God's flock entrusted to him, and in his passion to bring the lost to a saving knowledge of the Lord Jesus Christ. We shall quote excerpts from his sermons which will enable the reader to see this fearless saint in these aspects.

THE FOLLOWING QUOTATIONS from his sermons will make clear his doctrinal beliefs. Read his statement of justification: "Repent ye, and believe the gospel. 'Repent'; that means we must put off our own garment, even though it still suits us tolerably well, and still looks fairly good. We cannot pass muster before God clad in our own righteousness. 'Believe in the gospel'; that means we must put on the garment which is presented to us and which covers our sin and wraps us in His mercy and His righteousness." See him reach out in the same sermon to those who merely make a profession. "Dear friends, perhaps we do not refuse God's gift, in which the Lord Jesus Christ has brought us God's righteousness. . . . But we are so familiar with it that we accept it and do not make use of it. . . . I am thinking of those of us who come again and again and cannot make up our minds to say good-by to our own self-righteousness, so that we may give ourselves up wholly to the merciful grace of God."

Follow him as he preaches on the substitutionary atonement: "Jesus Christ, the Saviour who died on the cross, *alone* can help you. . . . We are allowed to cancel everything—because Jesus has cancelled everything—because He has drawn a line through everything and wiped out our debt. . . . But it was He who brought us the glad message: 'My body I have given for you, My blood I have shed for you, and My peace I give unto you.'

See what he says on the resurrection: "The death on the cross and the resurrection belong together and cannot be torn asunder. The simple truth is that he who refuses to accept the crucified Jesus cannot find the risen Jesus; and he who refuses to believe in the risen Jesus must also lose the crucified Jesus."

Follow him as he speaks of the deity of the Lord Jesus: "It has pleased God to bind up this new reality with this one Man, this Jesus of Nazareth, in whom, acknowledging Him to be Christ, the only begotten Son of God, we profess our faith." Speaking on Christmas Eve he says: "The message tells us that the manger and the cross are carved out of the same wood, that this child in the manger has taken the curse and the wrath of God which we should have

God Is

Is My Fuehrer

Portrait of Pastor Martin Niemoeller



Book Review

By

REV. KENNETH S. WUEST

"Men looked upon Emperor Augustus as a saviour in his time, praising him as a deliverer of the world and honoring him as God. But Jesus of Nazareth? Today men talk with the exuberance of religious veneration about the *Fuehrer* of our nation who has taught us to have faith again. But Jesus of Nazareth?"

"The wages of sin is death"—that is the final word. That is why we must get rid of the myth which glorifies death as a passing into the life of the nation; for the nation has no eternal life—though its everlastingness be asserted a thousand times over—and it cannot escape death."

Speaking on the text, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21), he says: "We are willing, uncomplainingly, to give to the world what belongs to it. If it renders us service with its property, we will repay it service for service; but if the world asks more than we seem to owe it, then we must say: 'Never mind. Our life and citizenship are in heaven.' If, however, the world demands what is God's, then we must manfully resist, lest we give the world what is God's and for the sake of an easy life in a strange land lose our home. . . . Friends, the decision as to whether these words mean peace or conflict does not lie with us. We can have peace only when Caesar does not demand what is God's. But there is strife whenever the powers that be try to prevent us from giving God what is His."

FINALLY, LET US LOOK AT THE PASTOR, his loving heart, his passion for lost souls, and his exalted ethics: "Though we suffer persecution, let us do it in such a way that joy becomes victorious over all: 'Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' . . . It is quite possible for us to be on the right side and yet fail to see that we are not fighting because of the love of God for men and women who should hear the glad tidings from us, but that we are fighting because of some

(Continued on page 319)

borne, because He is the only One who could bear this burden for us and take away the curse."

Listen as he speaks of the Body of Christ: "Thus faith and Church are inseparably allied. . . . There is actually no Christian faith outside the Christian Church, nor is there any Christian Church outside the Christian faith. That is the meaning of the well-known and familiar picture of the Body of Christ, of which Christ is the Head and all believers are members."

He speaks of Pentecost and the Holy Spirit: "Brothers and sisters, the miracle of Pentecost was a miracle that happened once and once only, to the apostles. We need not wait for a new Pentecost; the Holy Spirit has come and He will not come again to us today. . . . The Holy Ghost is bound up with the message of Jesus Christ and its annunciation. In that message—and nowhere else—it creates the community of Christ whose members form a unity because they are bound to the one Lord. . . . Dear brethren, we should not attempt to offer resistance to these temptations with our own strength, but we should cling to Him who will let His strength become mighty in our weakness and who has promised His Spirit as the source of real strength to those who ask Him for it."

Follow him as he speaks of the total depravity of the sinner: "Here (at the Cross) the abysmal depth of our sin becomes obvious. . . . We may tell ourselves—but no one believes it—that in the depths of the human heart there is still a divine spark, a seed which it is our duty to develop: the Cross of Jesus thwarts every plan of self-redemption, and all our plans and hopes become Utopian and chimeras."

Read what he says about the second advent: "Without the hope that the Redeemer will come again to finish His work, the Christian faith loses its meaning. That is why we cannot cease from preaching that He will come."

WE TURN FROM THE PREACHER and his doctrine to the shepherd in the pulpit as he seeks to safeguard the flock and its Christian testimony and service from the attacks of the Nazi government. Observe, if you will, that in all his references to the German State, he does not attack it, nor does he engage in bitter or caustic language concerning it. And this is not for want of courage, but because of a noble and Christlike self-restraint and wisdom. He merely protests against the right of the government to interfere in the affairs of the Church. He merely seeks to guide the thinking of the flock in right channels with respect

to its attitude toward the Nazi regime. He merely attempts to call Christians into the line of duty with reference to the continued public proclamation of the gospel. What a man among men! To stand, calm and self-collected, sweet and loving, in the presence of that concentrated onslaught of the powers of darkness, and to stand immovable, fearless! Listen as he speaks to his congregation on different occasions:

"We have as little thought and as little hope as the apostles had of escaping from the clutches of the powers that be by our own efforts; and we have certainly as little intention as they had of obeying the human command to keep silent regarding what the Lord our God orders us to say; for, as long as the world shall last, one must obey God rather than men!"

"Brothers and sisters, that is the strange pass to which we have been brought today. It has come to this: we are accosted on all sides, by statesmen as well as by 'the man on the street,' who tell us: 'For God's sake, do not speak so loudly or you will land in prison.' 'Pray do not speak so plainly: surely you can say all that in a more obscure fashion.' Brothers and sisters, we are *not allowed* to put our light under a bushel: if we do so, we are disobedient. . . . I *must* speak thus once more again today, for perhaps I shall no longer be able to do so next Sunday: I *have* to tell you that today once again as plainly as I can, for who knows what next Sunday may bring forth." (Pastor Niemoeller preached one more sermon after making this statement, and was then arrested.)

"As long as one man is left in prison, as long as one man remains evicted, as long as one man is forbidden to speak because he has replied to attacks against the Church, or because he has quite clearly called desertion of the faith *desertion*, or has been put in prison for collecting offerings, the question as to whether the word of the *Fuehrer* holds good is answered in the negative."

"Dear friends, and especially dear young friends, let us, I beseech you, not lend our ears to those seductive voices that try to turn God's call to repentance and conversion into ridicule, by telling us that the only proper attitude for a German of today is the attitude of a Prometheus or a Lucifer, the attitude of a defiant Titan against the will of God and the vicissitudes of life."

"The hostility is not aimed at the Church, its members, and its shepherds at all; it is aimed at the Church's Lord. The hatred which is beating against us is not meant for us poor contemporaries; no, it is meant for the Lord Jesus Christ, whose name we bear."

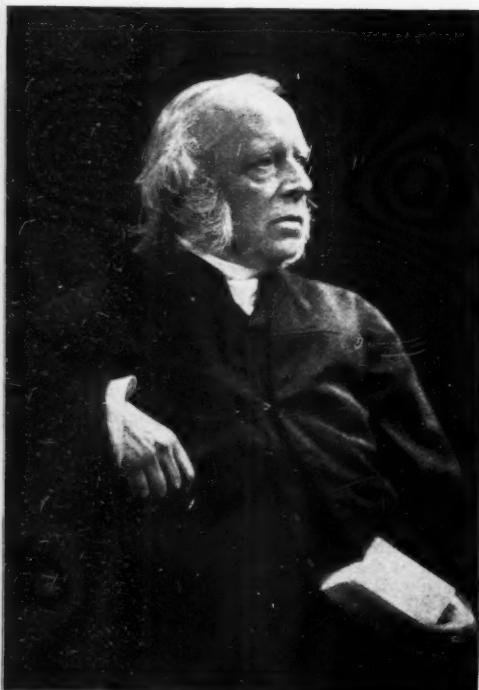
Levit. xxv, 9.

Jubilee Year

At a time like this when (especially this month) the Queen's Jubilee, it may be right to make known there was much talk no doubt about used to show another King. &

The word occurs in our Version of the to express the end of a period of about Properly it is "blast of" thing of joy in the Hebrew is as many that died at Sinai ^{Exod. xix}, in down & announcing to the law & grace. But especially year in Israel when repeated Israel sat under at the past Count up me for God. [Then a minister has so years to look back upon, for which to praise.]

Dr. Bonar.



*Some connect the word with "Jubal" (Gen. 4).

Leviticus 25:9

By Dr. Andrew Bonar

AT a time like this when (especially this month) there is everywhere reference to the Queen's Jubilee, it may be right to make use of the occasion for ourselves. When there was much talk no doubt about King Uzziah's death (Isa. 6), God used it . . . to show another king.

THE WORD* OCCURS IN OUR VERSION ONLY in our chapter and in Numbers 36:4. It is used to express the end of a period of fifty years, proclaimed by trumpet sound. Properly it is "blast of trumpet" or "glad blast" of trumpets. It is in Hebrew the word used at Sinai (Exod. 19) for the sounding of trumpet there; God coming down and announcing to the summoned people His purposes of law and grace. But specially afterward it is used for the fiftieth year in Israel, when the land and the people rested and men repented—Israel sat under their vine, to think and praise and meditate on the past, to count up mercies. A whole year thus, festive rejoicing before God! (When a minister is spoken of as having reached his jubilee, it means that he has fifty years to look back upon, for which to praise.)

BUT MORE SPECIALLY AS TO JUBILEE in the Word. First, it began with atonement—the Day of Atonement, on which day, in the name of all Israel, the high priest went into the Holy of Holies with the blood and the incense. Think of it! See him seven times sprinkle the blood on the mercy seat. Hear him confessing all sins, and the people in awful silence outside waiting till he reappeared. A type is all this—our Priest Jesus. Even as the night before (according to tradition) the priest in prospect of the great day sat up in prayer and weeping, so Christ in Gethsemane; then entered before God.

When the priest came forth the trumpet blew. Joy, joy! Are you one of the people who know that "joyful sound"? One of the redeemed nation? Has Christ spread out your sins before God? Have you got a discovery of His finished work, as Israel got of their high priest's having been accepted? And so been filled with joy? Has the trumpet blown in your ear?

Second, it had peculiar blessings. Not one in Israel any more in bondage—not even that year to labor at all. If any had been oppressed, they returned free. Then,

without sowing or reaping, the Lord produced plenty for all. What a lesson! It is the Lord that supplies, not our care. Now, a year of rest, like a Sabbath. All repentant before God, and in His fellowship.

Third, what it typified. Some say it typified Isaiah 61:1-3. But Christ's preaching and His quotation in Luke 4:18 was properly the prelude only. Indeed, it was the announcing of the Day of Atonement. It was as if He said, "I have come to introduce the jubilee of My atoning work." More truly, it looked forward to such a time as Isaiah 27:13, and perhaps to Romans 8:19-22 most fully. For the Lord comes down as on Sinai. He comes to the Mount of Olives to introduce the "rest that remaineth for the people of God" (Heb. 4:9).

With these explanations, let us now apply the subject.

1. **Nationally.** This year we look back fifty years, and see a long track of peace.

(Continued on page 324)

The outline photographed here and then translated into type was written by Andrew Bonar in 1887. The original outline in his own handwriting is in the museum of Moody Bible Institute. Readers will understand that this is merely the outline of a sermon.—The Editors.

for new w
as the having
Rev. Dr. Macpherson
2K. 11. 2
1 Kings 1. 35. 2 Ch. 1. 2

Evangel record and
has come in measure

of solemn sound,
in reverent hearts

story of personal & family history
As

Mr. "The Trumpet shall sound" our
rest prophecies restored & the
eternal ages!

Glasgow. 12th June. 1887.



Mrs. Ridley is the wife
of the pastor of
South Wilcox Methodist
Church,
McKinney, Tex.



Getting Rich

PREACHING

By Margaret Low Ridley

A TRAMP came to our door last week. He was not an ordinary one—humble and submissive, as one would expect a tramp to be. Instead he was a gruff and somewhat independent fellow. One could discover on talking with him for only a few moments that he was a grouchy, dissatisfied wanderer. After he had finished eating the meal which we gave him, his eye fell on what remained of a nice shoulder of pork which had been given us by one of our parishioners. He made mention of the meat and, knowing that it had been given us, remarked something like this: "That's about all you get out of preaching, ain't it—something to eat?"

In reply to this question which he raised, may I give a brief summary of twenty-four hours in the life of a minister, beginning last night at about nine o'clock when we were returning from an elaborate and fashionable wedding in a nearby city.

As we turned into our driveway at the parsonage, a car drove up behind us. In it was a man soliciting the pastor's services for a funeral to be held the following afternoon.

While we were still in the yard, a transient mother and child came into view as they neared the street light. The woman held tightly to the child's hand,

while she carried a large box with the other hand. My husband, thinking that perhaps they lived in the country nearby, said to the woman, "Are you going far?" She replied indistinctly something about going to the house of a relative who she thought lived within a few miles of the town. He inquired about the direction this relative lived from town, and of this she was not certain. Upon failing to find anyone in town who knew of her relative, we invited them to spend the remainder of the night in our home, as it was growing late for a woman and child to be on the road, and their home was in another state. They seemed grateful to have a bed to sleep in, as they probably might have had to sleep in a pasture or on the roadside. Since they were tired and footsore from the day's travel, I told them of our custom of reading from the Scriptures and having prayer before retiring. Bob read from the fifty-third chapter of Isaiah, explaining that this passage looked forward to the sufferings of our Saviour. Before bidding goodnight to our guests, we had prayer.

What a contrast between the scene we had witnessed only an hour or two before, and that of the weary woman and her barefoot son! One was a picture of happiness and plenty, as the couple took the nuptial vows amid a profu-

sion of flowers, candles, and evening dresses. The other was a scene of a poverty-stricken mother and son, a hundred miles or more from home, their bodies probably aching with weariness from walking the busy highway.

We arose early the next morning; it was the Lord's day, and there was much to be done. Breakfast was served to the travelers, who ate long and slowly, as though they wanted to enjoy each bite as long as possible. After Bob gave them a small amount of change and a gospel tract, I took them outside the city limits where they could again hope for a ride, or for rides, which would take them back to their home. I told the woman that if she would trust in God everything would work out all right.

Beautiful and fragrant flowers blossomed in our living room on this Sunday morning. The occasion for which they were intended was a wedding scheduled for nine o'clock in the morning. The couple and their guests arrived, and soon the short ceremony was performed and the two were pronounced man and wife.

After the wedding party was gone, we left for our church, where Bob taught a Sunday school class, and then at the regular hour delivered a message on, "What Shall I Render unto the Lord for All His Benefits?" At the close of the service, three united with the church.

We were graciously invited to a home nearby for dinner, after which we left immediately for the funeral some twenty miles away. The rites were for an elderly man who left a wife and two sons to mourn his passing. It was Bob's privilege, as God's witness, to point the living to Christ, through whom we may all have access to eternal life if we trust in Him. We stayed until the service at the grave was finished, and soon were on our way to the church where our last service of that eventful day was held.

The evening message was on the subject, "Remembering and Forgetting"—remembering those things which are of eternal value, and forgetting the trivial and non-essential things of the world. We are to forget the things that are behind, and reaching forth unto those things which are before, we are to press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14).

THE SERVICE OVER, WE WERE ONCE MORE on our way home. Tired? Perhaps so; and yet overshadowing that was the hope that something had been done for the glory of God. If the tramp could have accompanied us during those hours, I believe he would have seen that a preacher gets more out of his work than just "something to eat." The true preacher gets more than material wealth as he seeks to draw nearer to God and to be of service to his fellow man. There is a spiritual compensation which accompanies the preaching of the gospel of which the world is totally ignorant. How true is the statement: "A man's life consisteth not in the abundance of the things which he posseseth" (Luke 12:15). There are riches that take to themselves wings and fly away, and there are also riches which perish not.



He Leads Us On

By Rev. Henry Johnson

He leads us on in days when sun doth shine
 And all of life is full of joy divine,
 When friends are true and earth a blissful song
 And not a note discordant is, or wrong;
 And when the day is run,
 He still doth lead us on.

He leads us on in ways we cannot see,
 He never fails to lead both you and me;
 Even though the path be often dark and drear,
 And tempter's voice doth sound to mock and sneer;
 Yet when the night is done,
 We find He leads us on.

He leads us on through life's tempestuous day,
 No angel fair e'er trod more happy way;
 And when the morn eternal to us dawns,
 We'll sing His praises in enraptured songs;
 He ever leads us on,
 Thank God, His will is done.



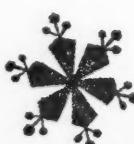
Of Little Faith

By Thomas Rice

O thou of little faith!
 And thou wouldst doubt!
 And yet hast seen the sun rise o'er the sea
 Or climb a mountaintop in glorious majesty!
 And on through golden noon
 Until at eve the brilliance of its setting
 Betokens night!
 And the enchanted moon
 With countless stars studs the heavens
 In the vast silence of God's might!

O thou of little faith!
 Yet with thine eyes thou seest all about thee
 The marvels of God's hand,
 Impossible for man to understand!

The very flowers by the roadside
 So delicately fair,
 Tinted beyond the skill of human art!
 And thou wouldst dare
 To challenge such mute evidence
 That God is there!
 O thou of little faith!



A House of Prayer

TRAVELERS driving on Highway 41 between Evansville and Princeton, Ind., are sometimes startled to find before them a revolving cross bearing the words, "Jesus Saves."

Day and night the sign points the way heavenward, but it also has another significance, for it directs the traveler to Bethel Prayer House, located near Camp Reveal. The camp is one which for twenty-five years has served the underprivileged children of Evansville under the direction of the Evansville Rescue Mission. Beginning in two old barns, it has developed into a well-equipped summer camp.

Dr. Ernest Reveal, superintendent of the mission, was accustomed in times past to go out into a wooded place where an old drill afforded him a prayer refuge. Others came to pray in the same place, some of them great preachers and Christian leaders; others, Christians of humble attainment but with an earnest desire to know and serve the Lord.

Last May it was possible for those interested in this prayer refuge to dedicate, without debt, a most attractive prayer chapel, seating fifty people, and providing a beautiful and appropriate place for visitors and wayfarers to withdraw for a season of meditation and fellowship with God in prayer. A guest book reveals that hundreds of people from all parts of the United States have left the highway to find within these sacred walls and amid its quiet surroundings the peace that only God can give to those who earnestly seek Him.

1. Bethel Prayer House 2. Dining hall 3. The chapel
4. Children find health and strength at Camp Reveal



The "Piercing" of the "ALPHA and OMEGA"

A Word Study

By Bishop Clement Hoyler

HERE is a very interesting connection between these passages. The connecting link is to be found in the fact that both the Old and the New Testament passages speak of Him who was pierced, and both call Him by the same name—the first and the last, the beginning and the end.

Here we have an illustration of the truth of the oft-quoted statement, "The New is in the Old concealed, the Old is in the New revealed; the New is in the Old enfolded, the Old is in the New unfolded; the New is in the Old contained, the Old is in the New retained."

TAKE, FIRST, THE DOUBLE DESIGNATION Alpha and Omega, which is one of the names of our Lord Jesus Christ. *Alpha* and *Omega* are the first and last letters respectively of the Greek alphabet. In the New Testament, which was originally written in Greek, this double designation occurs four times in the book of Revelation (1:8, 11; 21:6; 22:13).

The symbolic meaning of this double designation of our Lord is given in all of these passages in Revelation, "the beginning and the ending, the first and the last." We see, too, that here the New is in the Old contained and the Old is in the New retained, for in Isaiah 44:6 we have the same pronouncement, "I am the first, and I am the last." Thus both the Old and the New Testaments are in literal accord.

But is that double designation *Alpha* and *Omega* also found in the Old Testament? Not, of course, in the same form, for the Old Testament was written in Hebrew, and in the Hebrew alphabet the first and last letters are *Aleph* and *Tau*, respectively. When Franz Delitsch translated the New Testament into classic Hebrew, he quite properly substituted for *Alpha* and *Omega* the words *Aleph* and *Tau*.

This mystic name of our Lord, *Aleph-Tau*, may truthfully be said to occur in Zechariah 12:10, especially when taken in connection with Isaiah 44:6. "They shall look upon me [*Aleph-Tau*] whom they pierced." "I am the first, and I am the last." Jehovah-Jesus is speaking in both passages. In the first, He gives a prophetic forecast of His crucifixion; and in the second, He foretells the name by

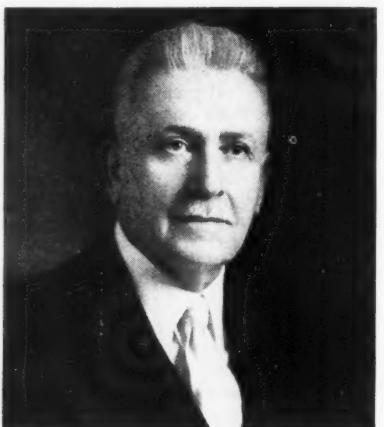
Many years ago, I saw just the bare reference to the fact that the *Aleph-Tau* in Zechariah 12:10 was no doubt a counterpart of the *Alpha* and *Omega* in Revelation. I cannot, however, discover the source of that statement; otherwise, I would have given credit to the originator of that thought. My entire manuscript is built upon that suggestion and is, therefore, an entirely independent word study.

They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn.—Zechariah 12:10.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—Revelation 1:7, 8.

which He was to reveal Himself to John on the isle of Patmos.

"But," you say, "in my English Bible I do not find the name *Aleph-Tau* in Zechariah 12:10." Of course not; you must look for it in the Hebrew text. There the two letters *Aleph-Tau* form a word or particle which in Hebrew is pronounced *eth*. Very often *eth* is simply the sign of the accusative or the direct object. But the original or primitive force of *eth* is that of a demonstrative pronoun—"that one," "this same." This would make our passage read, "They shall look upon me, that one whom they pierced." He is not called by any definite name. It is the unspoken name of the Crucified One, the name that is composed of the first and the last letters of the Hebrew alphabet, *Aleph* and *Tau*, even as in the New Testament He calls Himself by the first and last letters of the Greek alphabet, *Alpha* and *Omega*. Of a truth, the New is in the Old concealed, the Old is in the New revealed.



Bishop Hoyler, of the Moravian Church, is a pastor in Green Bay, Wis.

NOW LET US ANALYZE THE TWO HEBREW LETTERS which form the mystic name of the Lord. According to Gesenius' *Hebrew Dictionary*, the name *Aleph*, like the names of the other Hebrew letters, is of Phoenician origin. It signifies ox or bullock. Its Hebrew form is *eleph*, which likewise means ox or cow. The form of this letter in the most ancient alphabet represents the rough outline of a bullock's head, as may be seen in the remains of the old Phoenician dialect. The ox, or cow, or bullock was one of the sacrificial animals offered by the Jews upon their sacred altar in the Tabernacle and Temple. Thus *Aleph*, the first letter of the mystic pronoun standing for the Redeemer (Zech. 12:10), points to His sacrifice, His vicarious atonement.

How about the second letter of the word *eth*? It is the aspirated "t" or *Tau*. Gesenius' *Lexicon* states that the word *Tau* means a mark, a sign, especially a sign in the form of a cross, as e.g., when people who cannot sign their name make the mark of the cross between their given and their family name. In the Phoenician alphabet and on Hebrew coins of the Maccabean period, the letter *Tau* had the form of a cross. Even our Latin capital "T" has a shape that is identical with one form of the Roman cross used for crucifying condemned persons. And as for our small "t" we speak of crossing it, whereby it, too, becomes the symbol of a cross.

Here, then, is an interesting fact in that the concealed name of Christ, *Aleph-Tau*, which is clearly revealed in the New Testament as *Alpha* and *Omega*, is made up in the Old Testament of two letters which symbolically represent a sacrificial victim standing before a cross. With this in mind, Zechariah 12:10 receives a new meaning, "They shall look upon me [*Aleph-Tau*], that one whom they have pierced."

LET US NOW LOOK AT THE WORD "PIERCED." In the original Hebrew it is *dāqar*. Some think it is the same root as our word dagger, a piercing or stabbing weapon. The word is said to be derived from the Welsh *dagr*. Whether the Celtic and Gaelic languages contain any ancient Hebrew elements, the writer does not know, but it certainly is an interesting fact, even if only a coincidence, that our English word dagger and the Hebrew *dāqar* stand for the same idea.

The word *dāqar*, according to Gesenius, means to thrust through, to pierce, to stab. But Gesenius claims that in Zechariah 12:10 the word has a metaphorical meaning to curse, to condemn. This is the only passage in which his lexicon ascribes this meaning to the word. He may have gotten the idea from the rendering found in the Septuagint version. This translation of the Hebrew Scriptures was made in the third century before Christ by seventy Hebrew scholars in Alexandria, North Africa, because so many Jews of that time and place no longer were sufficiently conversant with Hebrew to understand their sacred writings in the original. These seventy translators gave to the word *dāqar* in our passage the figurative meaning, to despise, to contemn. They employed the Greek word *katorcheomai*, which means to dance in triumph over, and then, by metaphor, to treat despicably, to insult, to despise. Incidentally, it might be mentioned that *katorcheomai* corresponds to the Latin *insulto*, which originally means to spring or leap upon, and then, figuratively, signifies to behave violently toward any one, to revile, to taunt, to insult.

It can readily be understood why the seventy Alexandrian translators should give a metaphorical meaning to *dāqar*. They could not see how Jehovah could literally be pierced or stabbed, nor were they perhaps acquainted with the Roman mode of crucifixion. And so, instead of choosing a Greek word that literally means to pierce, they chose the figurative expression *katorcheomai*, to despise.

ALTHOUGH THE NEW TESTAMENT WRITERS often quote the Septuagint version when they give citations from the Old Testament, it must be borne in mind there are many instances in which they



January Morning

Saunders Photo

make their own translations and ignore the Septuagint renderings.

Why do they follow this course? Very obviously because in such cases the Septuagint translation is incorrect. The Septuagint, let us remember, is not verbally inspired; it contains quite a few errors; it gives a number of wrong renderings. It includes entire books, the so-called Apocrypha, which are not on a par with the canonical books and from which our Lord and the apostles never quote, thus stamping on them as inferior.

Now, whenever New Testament writers quote from the Old Testament, and the particular passage which they wish to cite does not give the correct meaning of the original Hebrew, then the Holy Spirit keeps them from quoting an erroneous and uninspired translation, lest it come to stand in an inspired New Testament book. Instead, He guides them to make a proper translation of their own, whereupon the stamp of divine approval rests upon their very words, a distinction which was not accorded to the word or words chosen by the Septuagint translators.

An interesting example of such departure from the Septuagint is found in the passage under consideration. Zechariah 12:10 is twice quoted in the New Testament: "They shall look on him whom they pierced" (John 19:37); and "Every eye shall see him, and they also which pierced him" (Rev. 1:7). In both passages the inspired writer completely ignores the Septuagint word *katorcheomai*, to despise, and chooses the word *ekkenteo*, to prick, to pierce, to stab; thus contradicting Gesenius, who says that *dāqar* should be translated despise in this passage. Unquestionably, therefore, Zechariah 12:10 distinctly predicts Christ's crucifixion and

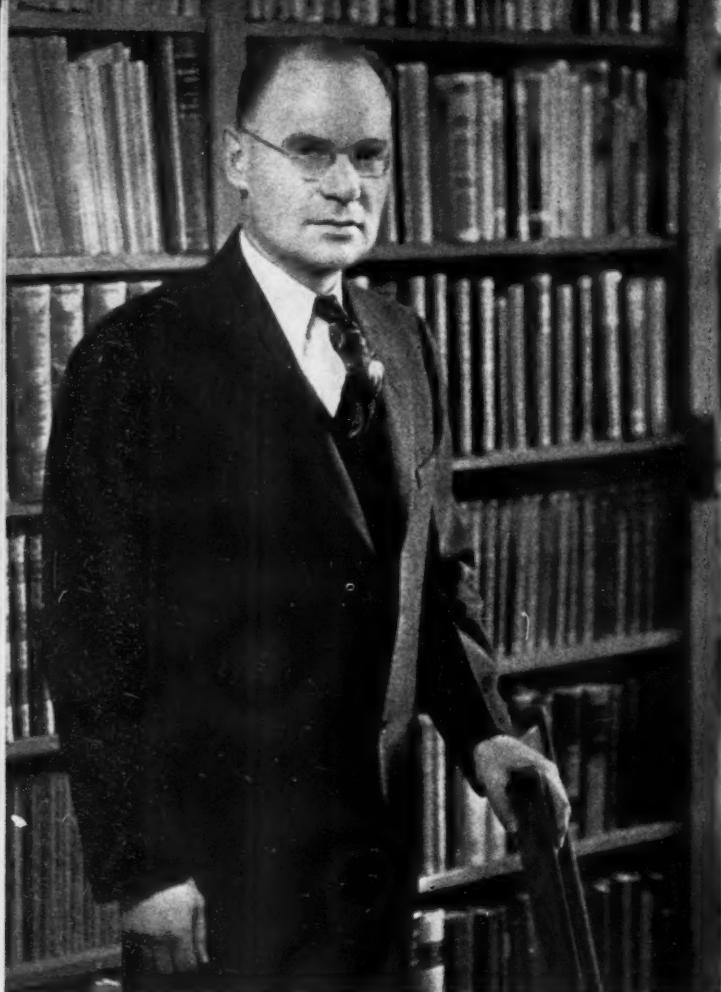
is not to be toned down to a mere figurative rejection of the Messiah.

Whether the word "pierce" has reference only to the spear thrust inflicted on Christ after He had already expired on the cross, or whether it also refers to the driving of the nails through His hands and feet, is of secondary importance. In Psalm 22:16, "They pierced my hands and my feet," the Septuagint uses the word *orusso*, to dig through. Evidently the seventy translators did not know how to spiritualize that.

THE QUESTION MAY BE ASKED why in Zechariah 12:10 the speaker, who is Jehovah, first uses the first personal pronoun "me" and then in the rest of the verse uses the third person, "him."

The writer of this article regards Zechariah 12:10 as an Old Testament proof of the doctrine of the Trinity. As the context clearly shows, it is God the Father who speaks—He whom Old Testament believers learned to know as Jehovah-God, the great I AM. He speaks as if He, the Father, shared in the piercing. Then, in the rest of the verse, He speaks of the Son, the firstborn, as being identical and synonymous with Himself. Thus, this Old Testament passage teaches that the Father and the Son are one, even as in the New Testament the Son, Jehovah-Jesus, declares, "I and my Father are one" (John 10:30). The Holy Spirit, too, is found in this verse, for there is a reference to "the spirit of grace and of supplications" (Zech. 12:10), and this is undoubtedly an allusion to the work of the Holy Spirit, the Third Person in the Trinity.

(Continued on page 297)



WHY I BELIEVE

Dr. Edman, Bible teacher, college professor, pastor and foreign missionary, is president of Wheaton College, Wheaton, Ill.

as much as to say that the developed doctrine of the work of the Holy Spirit is an exclusively Reformation doctrine, and more particularly a Reformed doctrine, and more particularly still a Puritan doctrine . . . The doctrine of the work of the Holy Spirit is a gift from John Calvin to the Church of Christ. He did not, of course, invent it . . . Luther did not fail to lay hold upon them [these truths]; Zwingli shows time and again that he had them richly in his mind; they constituted, in very fact, one of the foundations of the Reformation movement, or rather, they provided its vital breath. But it was Calvin who first gave them anything like systematic or adequate expression; and it is through him and from him that they have come to be the assured possession of the Church of Christ.¹

We shall pursue various lines of evidence as to the personality of the Holy Spirit, with particular emphasis on His work as expression of personality.

DEFINITION OF TERMS IS ESSENTIAL to the understanding of any proposition. Webster describes personality as:

"Quality or state of being personal, or of being a person and not a thing or abstraction; that which makes a being a person; personal existence or identity . . . that which constitutes distinction of person; distinctive personal character; individuality. Personality implies complex being or character having distinctive and persistent traits, among which reason, self-consciousness, and self-activity are usually reckoned as essential."

Bowne adds a further word of clarification:

"Personality and corporeality are incommensurable ideas. The essential meaning of personality is selfhood, self-conscious, self-control, and the power to know. These elements have no corporeal significance or limitations. Any being, finite or infinite, which has knowledge and self-consciousness and self-control, is personal; for the term has no other meaning. Laying aside, then, all thought of corporeal form and limitation as being no factor of personality, we must really say that complete and perfect personality can be found only in the Infinite and Absolute Being, as only in Him can we find that complete and perfect selfhood and self-possession which are necessary to the fullness of personality."²

The names of the Holy Spirit clearly ascribe personality to Him. To be sure, the word in the original Greek (*pneuma*) is neuter, but that would be no indication

¹Kuyper, Abraham, *The Work of the Holy Spirit* (1900), Funk & Wagnalls Company, pp. 33, 34.

²Bowne, Borden Parker, *Personality* (1936), The Plimpton Press, Norwood, Mass., p. 266.

THE Christian creed is a unit consisting of equally important parts, of which none is more essential and yet largely neglected than the simple statement, "I believe in the Holy Ghost." Implicit in that apostolic statement is the equality of the three persons of the blessed Trinity, for already in the creed we would have repeated, "I believe in God the Father . . . and in Jesus Christ His only Son our Lord." The apostolic statement of faith has stood the test of the ages; but we do well at this time to direct our attention as to scriptural reasons for believing in the personality of the Holy Spirit, the Third Person of the blessed Trinity.

The objections to His personality, as found from many sources, would be practically co-extensive with the objections made by critics to the doctrine of the Trinity; although there are some who believe in the personality of the Father and of the Son, but deny the same to the Spirit on the ground that He is the influence or expression of the Godhead, corresponding in the spiritual realm roughly to what in ordinary conversation we would ascribe in human experience as "the spirit of America," or "the spirit of democracy." The orthodox position has stood valiantly for the essential deity of the Son, which point has been a ground of battle over many centuries. It is in-

teresting to observe, however, that much less attention has been given to the essential deity and personality of the Holy Spirit, quite likely because there has not been the same controversy with the critics of the Scripture. The denial of the essential deity and personality of the Holy Spirit constitutes, in my opinion, however, a very subtle heresy, inasmuch as it is not a frontal attack on the Word of God or the gospel of our Lord Jesus Christ, but is an insidious undermining of the truth of God as taught throughout the Scriptures. It is not a long step from denying the personality of the Holy Spirit to questioning the veracity of Jesus Christ's statements, and from that to a destruction of the whole foundation of Christianity.

THE DOCTRINE OF THE TRINITY with its teaching as to the deity and personality of the Holy Spirit received marked attention in apostolic and post-apostolic times. The implications of the personality of the Holy Spirit as revealed to us in His work and attributes remained for a much later time, however, in the development of Christian theology. The late Professor Benjamin B. Warfield, of Princeton, writes in the introduction of Abraham Kuyper's exhaustive study, *The Work of the Holy Spirit*, that,

"Stated in its sharpest form, this is

the Holy Spirit Is a Person

By

V. Raymond Edman, Ph.D., LL.D.

that the subject described by the name should also be neuter, as we would easily observe in John 4:24, "God is a Spirit." The name of the Holy Spirit is placed in Scripture on a plane of equality with that of the Father and of the Son, as we read in the baptismal formula (Matt. 28:19; see also II Cor. 13:14; I Pet. 1:2). To ascribe personality to two Persons would leave the burden of proof on the one who would deny the same to the third name therein indicated.

In that same connection we read one of the most blessed names ascribed to the Holy Spirit, namely, the Comforter. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). Note herein a beautiful picture of the Trinity; and it would be no stricture of language to observe the personality of the Son who is speaking, and who makes reference to the Father and then to another Comforter, or *Paraclete*. Both Father and *Paraclete* are referred to as "He." The personality of each and the distinction of each from the other two is clearly indicated.

Further reference to the Comforter is found in John 15:26 and 16:7. How an inanimate, impersonal something could be alongside the believer in the absence of his Lord is to stagger human imagination much more than to believe in the plain statement that the person of the Holy Spirit would indwell the life of the believer.

NOT ONLY IS THE BLESSED HOLY SPIRIT our Comforter, but He is also the one who aids us in our prayers, who makes intercession for us (Rom. 8:26). He is also the guide of the believer, leading him into all truth (John 16:13). He brings conviction of sin to the unbeliever (John 16:7-11). The performance of such acts is that of a person and not of a vague, indefinite influence.

Scriptural statements relative to the acts of the Holy Spirit clearly indicate personality. He strives with men (Gen. 6:3); He teaches God's people what to say (Matt. 10:20; with an illustration in Acts 6:10 and 7:56); He speaks directly on occasion to God's servants, as to Philip (Acts 8:29), to Peter (Acts 10:19,

20), and to the assembled praying church at Antioch (Acts 13:2). The Holy Spirit is capable of feeling, which is possible only to personality. He was grieved at the rebellion of God's ancient people (Isa. 63:10), who are described in Acts 7:7, 51 as always resisting the Holy Spirit. We of this dispensation are warned not to "grieve the Holy Spirit of God" (Eph. 4:30). The decision of the church council at Jerusalem seemed "good to the Holy Spirit" (Acts 15:28). He searches all things (I Cor. 2:10, 11). Written large in the Scriptures is the awful warning of the sin against the Holy Spirit (Matt. 12:31, and elsewhere).

The child of God is born of the Spirit (John 3:5-8), is baptized by the Spirit into the body of Christ (Acts 1:5; I Cor. 12:12, 13), and is exhorted to be filled with the Spirit (Eph. 5:18). Life and fullness, with power and fruit bearing, are of personality, not of influence.

WE EMPHASIZE, HOWEVER, THE IMPLICATION AS TO PERSONALITY OF THE WORKS OF THE HOLY SPIRIT. By way of introduction we observe in Kuyper's monumental work:

"The early Church already felt the need of clear and exact distinctions in this matter; and the great thinkers and Christian philosophers whom God gave to the Church, especially the Eastern Fathers, expended their best powers largely upon this subject. They saw very clearly that unless the Church learned to distinguish the works of the Father, Son, and Holy Ghost, its confession of the Holy Trinity could be but a dead sound. Compelled not by love of subtleties, but by the necessity of the Church, they undertook to study these distinctions. And God let heretics vex His Church so as to arouse the mind by conflict, and to lead it to search God's Word. . . .

"We begin with the general distinction: that in every work effected by Father, Son, and Holy Ghost in common, the power to bring forth proceeds from the Father; the power to arrange from the Son; the power to perfect from the Holy Spirit.

"In I Corinthians 8:6, Paul teaches that: 'There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom

are all things.' Here we have two prepositions: of whom, and by whom. But in Romans 11:36 he adds another: 'For him, and through him, and to him, are all things.'

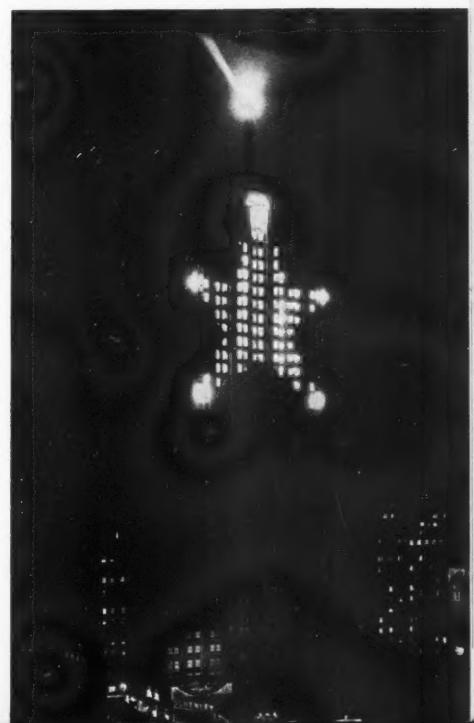
"The operation here spoken of is threefold: first, that by which all things are originated (of Him); second, that by which all things consist (through Him); third, that by which all things attain their final destiny (to Him). In connection with this clear apostolic distinction the great teachers of the Church, after the fifth century, used to distinguish the operations of the Persons of the Trinity by saying that the operation whereby all things originated proceeds from the Father; that whereby they received consistency, from the Son; and that whereby they were led to their destiny, from the Holy Spirit."⁸

PRINCIPAL AMONG THE WORKS OF THE SPIRIT, we would note His participation in the creation of the material universe and of mankind, His gifts unto the children of men, His part in the re-creation of the human family by faith in Christ, His activity in the incarnation of the Second Person, God's Son, and His inspiration of God's Holy Word. In the creation we hear an echo from the eternal councils, "Let us" (Gen. 1:26). "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Ps. 33:6), which indicate the participation of the Second and Third Persons of the Trinity in the act of creation. "The Spirit of God moved [or, brooded] upon the face of the waters" (Gen. 1:2). Of mankind it is said, "The Spirit of God hath made me, and the

⁸ Kuyper, *op. cit.* pp. 19, 20.
(Continued on page 284)

This giant star on the Palmolive Building, Chicago, was arranged on Christmas eve by special window lighting.

Hedrich-Blessing Photo



The CAPTAIN

and the Three Mighty Men

By Rev. Albert G. Johnson, D.D.



Murren in the
Bernese
Oberland
Switzerland

And David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men.

—II Samuel 23:15-17.

THE Bible contains within its pages some of the most thrilling stories, short narratives of historic scenes, that surpass the best of our modern stories of romance and affection, though fiction. The incident from which the above caption is taken is but one of the many fascinating narratives of the Bible. It is a scene enacted in the lives of his-

toric personages—a true short story.

MANY CENTURIES AGO, there might have been seen on the sunny hill slopes of Bethlehem a bright, intelligent lad, carefree, with flute, staff, and rod, engaged in tending the sheep of his father Jesse.

The boy grew to manhood, and he grew also in the favor of the people. Early he was chosen to be their king. Evil days came, and he was hunted by his enemies as partridges are hunted upon the mountains. Good men who believed in him clung to him, and would not forsake him in the hour when the tides of opposition beat against him.

It was a time of war; a sultry autumn evening. Returning from the strenuous campaign, worn, weary, and thirsty, laden with armor, he sank down in the camp behind the lines, surrounded by many of his followers. And as he rested, his mind went back to the scenes of his boyhood on the sunny hill slopes of Bethlehem, and wishing for their return, he exclaimed, "O that one would give me drink of the water of the well of Bethlehem, which is by the gate!"

Out of that company three men banded themselves together for the avowed purpose of gratifying that wish. Forgetful of their own discomfort, and taking their lives in their hands, they set off to secure the water from "the well of Bethlehem, which is by the gate." Before them lay

the valley filled with the enemy, and beyond, the garrisoned town of Bethlehem. On they went, forgetful of fatigue, daring, overcoming every obstacle, and surmounting every difficulty, eluding the attention of the enemy, until at last they reached the old well "by the gate." Reaching down into its sparkling waters and drawing therefrom the refreshing liquid, they filled the skin water container, and then faced home again.

IN IMAGINATION YOU CAN SEE these three men, eluding again the vigilant eyes of the Philistines—a pathetic, but glorious sight! On their arrival back at camp, their weary countenances lighted up with an illumination from within, and overjoyed at the accomplishment, they presented to David, their captain, "the water of the well of Bethlehem, which is by the gate!" The captain was so overcome with emotion at the loyalty, the gallantry, and the self-forgetfulness of their sacrificial service, that he refused to drink the water, but poured it out as a sacrifice "unto the Lord."

Listen to his words, which explain his action: "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" And the record says: "Therefore he would not drink it. These things did these three mighty men."

The Bible is the divine depository of Christian doctrine. It is also a book of principles. Its own statements witness to these facts, and Christian history and experience confirm the witness in all ages. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Let us examine briefly the conduct of the men, in the light of its secret—the motivation—which, without a doubt was their love for the captain. And upon this, I make an appeal to you for *gallant living in a hostile world*.

Speaking of the heroism of these men, it was as we have seen in the story—*spontaneous, courageous, and sacrificial*.

IT WAS SPONTANEOUS IN THAT THEY were not commanded to do it—it was of their own initiative; it was purely voluntary on their part, and this illumines the story with the light of beauty.

It was *courageous*, for had they taken too seriously the difficulties and risks involved, there would have been no story. "Difficulties make men, and frighten cowards." They made of their difficulties stepping-stones to further efforts. Such deeds put many of us to shame! We all must face difficulties. They arise sometimes from the very nature of our work, sometimes from our own selves, and sometimes from the forces of evil without, which are ever preying upon us. If we are going to live to serve our present age, we shall be called upon to live gallant lives. Remember, there is no gallantry apart from difficulty! These three men were courageous!

Then, too, their heroism was *sacrificial*. What self-forgetfulness! Had they placed their comfort and security first, there

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would have been no such story. The critics then, as now, doubtless said, "The foolhardiness of risking their lives to gratify a mere wish!" Had they consulted their personal comforts, they could have found good excuses. But they were impelled by a hidden spring of motivation that has immortalized their conduct. And if I press for the answer to this question of the secret of their deed, from which we extract truth and inspiration for this our day and hour, I hear you say as you read these words, "They did it because they loved him."

David was a leader, a man of lofty character, a magnetic personality, and a great and loving soul. They loved him for what he was; notwithstanding he was but a man. Though in the purpose of life he is referred to as "a man after God's own heart," he was not without faults; he too stumbled and fell. But he acknowledged his transgressions; God forgave, and fellowship and communion were restored. The troubled, the poor, the blind, the lame gathered to him; his sympathetic nature drew the oppressed. They loved him!

If men would do this for a man—virtually die for him—what should be our attitude toward King David's greater son, the Lord Jesus Christ, of whom it is said: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7, 8). What then should we not be willing to do for Him?

For David the three mighty men would die if need be, because they loved him. He was their friend. Though comparatively rare, the pages of human history record such instances, men risking their lives for a friend. "But God commendeth his love toward us"—ah, listen!—"in that,

while we were yet sinners [enemies], Christ died for us."

HAVE YOU EVER PAUSED TO CONSIDER the meaning and wonder of such a statement? How glibly do we say, "Yes, Christ died for us!" In a general way, we believe that He died for our sins. There is no wonder about our loving Him; the wonder is that we could do other than love Him! But this is the wonderful part of it, that He should love us and that His love for us should be such as to cause Him to die for us!

A few years ago I visited the paternal home of my illustrious predecessor, in whose memory the church over which I preside as minister was named. We are told that his conversion to Christ came about in this way: A group of boys gathered in the little village church near old London, England. They were bent on mischief! At the close of the service a kindly woman spoke to this group of boys, and said, "Could you love some one who loved you enough to die for you?" And one of those boys, Walter Benwell Hinson, said, "Yes, I could!" and he did! And from that hour, a new direction was given to his life for time and eternity, and the influence of his life and ministry has affected countless numbers, and continues, for "he being dead yet speaketh." I met personally another of those boys—an aged man, and still a village character—and I asked him that same question, "Could you love some one who loved you enough to die for you?" And he replied, "I well remember the night when, as a boy, Walter" (referring to Dr. Hinson) "in answer to that question, 'got religion,'" as he put it. Oh, what a difference this makes in a life!

These two boys in question illustrate perfectly the great truth of the personal

realization of the love of Jesus Christ. One boy was lifted by the "tide" of his personal realization of the love of Christ and its meaning for him, and his response to it; while the other in his rejection of the Christ of that love lost a life in the "shallows."

WHEN DAVID POURED OUT THE WATER as a sacrifice unto God, he said, "Is not this the blood of the men that went in jeopardy of their lives?" It points us to King David's greater son, whose precious blood was shed for our salvation.

Once a woman of culture and refinement said to me, "I think this reference to blood is repelling and vulgar." I immediately replied: "Sin is vulgar and repellent to a holy God, and so much so that it necessitated the precious blood of Christ to atone for sin." Our Lord Himself said, in explanation of His death, the shedding of His blood: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

The Greek word for ransom which our Lord used, means the price for redeeming. The word translated "for" means instead of or in place of. Here our Lord plainly states that His death was the price paid for redeeming sinners from the penalty and power of their sins. "The wages of sin is death" (Rom. 6:23). But He paid this price; it was either His death, or the sinner's death, and He volunteered to die for us. There is infinitude of merit in His death, because of the infinitude of His divine person. If sin was to be atoned for, it had to be done by one who had the character to give that atonement infinite merit; consequently, God alone could atone for sin. Therefore, by the very nature of things, substitutionary atonement is the only principle by which God could atone for our sins. The blood of Christ the Son of God is infinitely more cleansing than sin is defiling.

THERE IS A STORY TOLD OF A FRENCHMAN who was drafted into the army during the Napoleonic wars. He claimed that he was exempt from service, and when asked concerning the ground for exemption, he said, "I am dead; I was drafted before, and I procured a substitute, and my substitute went to battle and was killed. He died in my place, and hence I am a dead man, so far as conscription goes." The officer to whom he applied for relief from conscription would not listen to his plea. The man appealed to the emperor, and the emperor acknowledged the claim, saying, "Yes, judicially, you are dead, and you may go to your home; you are perfectly free." He obtained that freedom because he claimed it through the work of another.

Reader, have you done the same thing? Have you claimed redemption from the penalty and power of sin through the substitutionary death of Jesus Christ, your substitute Saviour? If you have not, I plead with you to do it now.

David acknowledged that his men had virtually died for him when he exclaimed to God, as he poured out that dearly-won water, "Is not this the blood of the men

that went in jeopardy of their lives?" Look, then, to King David's greater son, in the light of the Cross, and His own interpretation of its meaning, and reflect on the words of the apostle Peter—"The precious blood of Christ." Is not this "the blood of Jesus Christ his Son" which "cleanseth us from all sin?"

David placed a value upon the virtual dying of his three mighty men, and he gave praise to God for it. Have you ever acknowledged as sacred and personal, the actual death of the Son of God for you, as David did of the three mighty men? Suppose David had taken as a cold matter of fact their virtual dying for him, what would you think of him? Is it possible that you are guilty of that very thing, the basest of ingratitude, the treating with cool indifference the actual death of the Prince of life for you? God forbid!

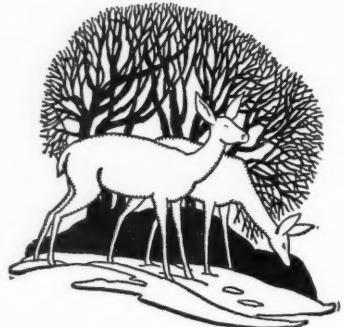
PERHAPS YOU HAVE READ the thrilling story of "Curfew." A young soldier had committed an offense and was condemned to die. This was a great disappointment to one so young, but it was a double sorrow because soon he was to marry a beautiful young woman whom he had loved for a long time. This young woman, who loved him dearly, tried in various ways to save his life, but her efforts seemed in vain. Since the time of his death had been set at the ringing of the curfew, she even tried to bribe the sexton so that he would not ring the bell, but he would not consent. The hour for the young man's death drew near. Preparations were made and the prisoner was brought forth. All was ready, waiting for the curfew. But to the astonishment of everyone, the bell did not ring. The girl who loved the young man so much had rushed to the belfry unseen, and had seized the tongue of the bell. At the tragic moment, the old sexton, with all his strength, threw his weight upon the rope, and the bell swung to and fro in the tower. But the brave girl kept her hold, although her position was a dangerous one. At last the sexton went away. He was old and deaf, and had not realized that the bell had given forth no sound. The brave girl hurried from the church to the place of execution, and reached there just as Cromwell was sending a young soldier to determine why the bell had not rung.

"And her brow—

*Lately white with sorrow, glows with hope and courage now,
At his feet she told her story, showed her hands all bruised and torn,
And her young face still haggard with the anguish it had worn,
Touched his heart with sudden pity, lit his eyes with misty light—
'Go; your love lives,' cried Cromwell; 'curfew shall not ring tonight!'*

Christ died upon the cross to save us from our sins, because He loved us so much. Let us receive Him as a personal Saviour, and give of our lives in service that others may know and love Him too. The love of Christ is "higher than the highest heaven, deeper than the deepest sea," and more glorious than the sun at noonday!

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."



In His Steps

By Max I. Reich

Midst change and fret and constant strife,
How calm and restful is my life—

Walking in the footsteps of my Lord.
Give me the path the Master trod,
In cloudless fellowship with God;

Walking in the footsteps of my Lord.

There shall I learn to trust and love,
The perfect will of God to prove;

Walking in the footsteps of my Lord.
What though earth's briars wound my feet?

I find each bitter cup made sweet,
Walking in the footsteps of my Lord.

Then shall I be resigned and meek,
No more earth's painted toys to seek;

Walking in the footsteps of my Lord.
There shall I bear the daily cross,
Nor shrink from the reproach and loss;

Walking in the footsteps of my Lord.

May I thus find from day to day,
What means "the straight and narrow way,"

Walking in the footsteps of my Lord.
It is the path that leads us home;
Sweet foretastes there of joys to come;

Walking in the footsteps of my Lord.

Light for the North Room

By Alice Hansche Mortenson

While lying in a north room
Where no sun came at all,
Quite suddenly I saw a light
Reflected on the wall;
Delightedly I turned to see
Whence such a thing had come,
When through the open door I spied
A mirror in the sun.

Oh, what a precious lesson
For Christians—you and me;
Our lives perhaps are all the light
Of Christ that some may see.
Let's keep our mirrors facing Him,
All clear and shining bright;
For someone in the north room
Is sure to need our light.

Moody Monthly

They That Mourn Shall Be Comforted

By

HELEN K. STRAIN

A YOUNG friend of mine who had theological ambitions, wrote one day that having discarded his early Christian training he was committing himself to the Sermon on the Mount and the Carpenter of Nazareth. Realizing that I had but one point of contact, I concentrated my study on the Sermon on the Mount, hoping thereby to lead him back to his early faith.

I was not prepared for the spiritual "blitzkrieg" which burst into glory. Like a flash the whole construction of the Sermon on the Mount became as clear as sunlight. I saw that the beatitudes were the sermon in miniature; that they could be regarded as an outline, and that each one could become a headline when placed alongside the passage expounding it. I cut up some Gospels of Matthew and pasted each beatitude above its exposition, and when I had finished I had a mosaic.

THE FIRST OF THE SEVEN-POINT OUTLINE which our Lord expounds with crystal clearness is, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). Listen to His comments: "No man can serve two masters: for he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Again,

"If therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22). "If thy right eye offend thee, pluck it out . . . if thy right hand offend thee, cut it off" (Matt. 5:29, 30).

Our Lord did not mince words when He told us what He meant by the phrase "poor in spirit." He made war upon everything that opposed God. He was mercilessly reducing to dust and ashes that which defied Him. He who would be blessed with the kingdom of heaven must strip himself of any other ruling power. All dominating philosophies, creeds, self-pity, self-exaltation, and worldliness must give way to the "rushing, mighty wind" of the kingdom of heaven. There could be no alternative. God gives "beauty for ashes."

Thoughtful Bible teachers and students have seen in the Sermon on the Mount characteristics of the kingdom of heaven which shall visibly appear on the earth when Jesus returns. While the invisible kingdom of heaven within the believer is characterized by the peace and joy in the Holy Ghost, a visible kingdom of heaven dominates the earth when Jesus Christ comes to sit upon the throne of David.

As this first beatitude deals with the initial move of the kingdom of heaven toward domination, in either case, the same order prevails. The natural rule must be overthrown. In the case of the believer this change of masters is optional, but when the visible kingdom comes to the earth, force will be used. The psalmist pictures the kings of the earth and the rulers taking counsel against it (Ps. 2:2). But God in the heavens will laugh in derision, and set His King upon His holy hill of Zion. He will rule with a rod of iron. When the disciples asked Jesus what the sign of His coming would be, He replied, "Wars and rumors of wars"—more war, confusion, fears, devastations, persecutions. The whole earth will become "poor in spirit." Disaster upon disaster, violence following violence, until all resistance will become broken, and at His coming all earthly rule will become as chaff blown in the wind.

THE SECOND BEATITUDE IS A LOGICAL SEQUENCE. "Blessed are they that mourn: for they shall be comforted." God who smites, will also heal. The Sermon on the Mount plunges directly into the discussion of the second point. The second beatitude is the headline over Matthew 5:10-16. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." God makes use of the devil for reasons of His own. The plagues of Egypt served their purpose when He would bring Israel out from under Pharaoh into relationship with Himself. "Blessed are ye . . . Rejoice, and be exceeding glad: for great is [not will be] your reward in the heavens" (Darby). Having put away every rule and authority in the human spirit, God has *salt* for the earth, and a *light* to lighten the world.

The second of the seven-point outline of the Sermon on the Mount has also important teaching for the Christian in

relation to the world outlook. "Blessed are they that mourn: for they shall be comforted." The Lord Jesus set His seal on legitimate mourning when He cried sympathetically over a doomed nation, "How often would I . . . but ye would not!" (Matt. 23:37). Yet in a changed mood He comforted His disciples, saying: "Let not your heart be troubled" (John 14:1). Our outlook today is upon a world left desolate. We mourn, but there is a joy set before us. We know that desolations are determined until the end. When we take the attitude of faith in connection with the Word of God, that faith is made a beatitude. How real that comfort is, only those who claim it know. We would do well to avail ourselves of it as the "day approaches." We are not now "treading the paths the saints have trod"; we have outstripped them. Like a spear-head, we are piercing the realities of those events prophesied, and dare not walk without the comfort promised to those who mourn. This comfort is graphically exemplified in John the apostle, who was given a vision of the very end time. He reports: "All kindreds of the earth shall wail because of him"; cryptically adding, "Even so, Amen" (Rev. 1:7). We can watch events safely only as we are fortified by the blessed comfort bestowed on those who mourn. Believers in the Church Age will not pass through the tribulation, but will be on the earth "when these things begin to come to pass."

THE THIRD BEATITUDE, TOGETHER WITH what our Lord has to say about it, makes an exquisite rhapsody. If we put Matthew 5:5 with Matthew 6:25-34 what have we? "Blessed are the meek: for they shall inherit the earth. . . . Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. . . . Behold the fowls . . . Are ye not much better than

(Continued on page 324)

The Oil of Joy

By Della Adams Leitner

"The oil of joy for mourning"—
How well the prophet knew
This healing lubrication
Would gladden life anew.

Wounds of misunderstanding,
Life's trials and its woes,
The bitterness of hatred,
The strife that makes men foes;

Deep sorrows overwhelming,
Dissensions that annoy—
These vanish by applying
The magic oil of joy.

How many times the Master
Told of the joy He knew
And promised His disciples
That they should share it too.

Ours to accept and use it
Life's discords to destroy;
God's balm for all earth's friction;
Love is the oil of joy.

Youth Page

★ Elizabeth Andrews Houghton

"LET GO AND LET GOD"

By Mabel F. Sherman

A woman slipped unseen into the side door of a large stone church, walked through the hall and into the auditorium, as if she were familiar with the building and had a purpose in coming. The hour was early and no one was in the building except the janitor, who could be heard in another room. The little woman soon finished her errand, and with a prayer on her lips for God's blessing she left, and probably no one but God ever knew that she had been there.

A few minutes later the janitor, a fine young man, ambitious for education and advancement in life, walked through the room. A motto hanging on the back wall caught his eye. It seemed rather a strange thing in a strange place, but one never could tell what those women were going to do next, so he let that fact

pass from his mind and was immediately lost in the words of the motto.

"Let Go and Let God." Well, why shouldn't he do that with his own financial problem! Surely, if the Lord wanted him to prepare for His work, He would open the way. With a deep sigh, he exclaimed aloud, "O Lord, You know what I want, and You know what You want me to do. I've been worrying and struggling until I'm almost worn out. Now I'm going to let go and let You work it out for me." With that he went about his duties singing.

Later the Sunday school superintendent passed through the room. He saw the motto and at first it jarred on his aesthetic taste; then it bothered his nerves and annoyed his conscience. He was a man of social standing and business influence, and though he considered himself a good Christian and an up-to-date Sunday school teacher, he did not see why he should let go. "God helps those who help themselves"—that was his motto. This "motto business" was being overdone, anyway. If the women wanted to have them in the little rooms it was all right, but the auditorium was no place for them. As soon as he had the time he would speak to someone about it, and he hurried on and forgot all about the motto for the time being.

Prompt, as usual, the organist took her place at the great organ and began to arrange her music. She saw in her mirror something unusual and turned about to satisfy her curiosity. The black letters stood out so plainly that she could read distinctly the words, "Let Go and Let God." Without really taking in their meaning, she smiled as if amused, and then turned back to her music. But with her playing began the refrain in her mind, "Let go and let God," "Let go and let God." Over and over it persistently echoed until at last she stopped in confusion and said to herself, "What does it mean? Let go and let God!" Then realizing what she was doing, she resolutely put the subject from her mind and attended only to her playing.

A little later the choir filed in, singing in solemn tones, "Holy, Holy, Holy, Lord God Almighty."

The minister was in his place in the center seat, the assistant pastor on his right. At the motion of the leader's baton, the audience arose and sang the Doxology with the choir.

As they were seated once more, the choir noticed the motto and it affected the various ones in different ways. To all it seemed strange. Some were quite disgusted, but, nevertheless, the words were strong in their meaning and not easily forgotten. Many had trials and cares of one nature or another and the idea of letting go and letting God work in their lives started a train of thought that at least relaxed the muscles and loosened the overstrained nerves.

Nobody guessed the condition of mind of the minister that morning. He sat there so composed; they did not know that since his entrance to the pulpit he had been troubled about his sermon. His time had been interrupted during the past week so that he had not been able to work out the fine, logical, particularly-worded address that he usually had safely tucked away in his mind, if not in his memory. All was in confusion in his mental make-up this morning and he was composing himself with effort. He saw the motto, but his mind was so busy that he did not realize anything about it until he found himself repeating the words, "Let go and let God." "Nonsense," he thought, "I've got to get that sermon together." "Let go and let God," came the words. "Well, I've a notion to try it. It won't be any worse than the state of mind I am in now." So he let go!

The assistant pastor arose to pray. He had been planning the prayer for the morning, outlining it and filling in the words. Then his eyes had read the motto and a blush of shame had actually overspread his face; to think that

he had been planning his prayer for the people and not for his heavenly Father! It was what they would think and say that had been in his mind and not the praise and love to Jesus and the needs of the people. When he arose, in fervency of spirit he prayed, "Heavenly Father, teach us to pray." He forgot the audience in front of him; he forgot the choir behind, and even the minister at his left. He offered his praise and worship to God; he prayed for the church and its work; he prayed for the Lord's work in other places and for the missionaries; he prayed for the men who were servants of the country, and all through his prayer he was talking to God.

When he had finished there was scarcely a dry eye, and when the choir sang the anthem there was a strange power back of the harmonizing voices that carried comfort and help in the words. The minister had let go, and then as his heart had been touched by the words of the prayer he had cried out in his soul, "O Lord, help me!"

After the prayer was over, the anthem sung, the offering taken, and a solo rendered, the minister arose and gave a message—but not the sermon he had planned to preach. He could not remember that he had ever thought out a sermon on the text that he had taken, but somehow, he did not feel that he was himself. He had in fact forgotten himself; he had forgotten everything except that he had a message, a message to give his people, which he gave with all the earnestness he could.

The people were quiet when the service was over; there was very little talking. They had something to think about, and as they turned to go down the aisle they saw, some of them, the motto on the wall, and that gave them something more to think about.

When the superintendent of the Sunday school accosted the minister and said, "I do not know who put that motto in that unheard of place, but I had better take it down, had I not?"

The minister realizing its value replied emphatically, "No, I think it is the right message in the right place."



"THOU ART THE FINGER"

The story is related of an old deacon who was leading in prayer at a prayer meeting. One of his stereotyped phrases was this, "O Lord, touch the unsaved with Thy finger." As he intoned this phrase in this particular prayer, he stopped short. Other members came to his side and asked if he were ill. "No," he replied, "but something seemed to say to me, 'Thou art the finger.' "—Otterbein Teacher.



Mrs. Sherman

pass from his mind and was immediately lost in the words of the motto.

"Let Go and Let God." Well, why shouldn't he do that with his own financial problem! Surely, if the Lord wanted him to prepare for His work, He would open the way. With a deep sigh, he exclaimed aloud, "O Lord, You know what I want, and You know what You want me to do. I've been worrying and struggling until I'm almost worn out. Now I'm going to let go and let You work it out for me." With that he went about his duties singing.

Later the Sunday school superintendent passed through the room. He saw the motto and at first it jarred on his aesthetic taste; then it bothered his nerves and annoyed his conscience. He was a man of social standing and business influence, and though he considered himself a good Christian and an up-to-date Sunday school teacher, he did not see why he should let go. "God helps those who help themselves"—that was his motto. This "motto business" was being overdone, anyway. If the women wanted to have them in the little rooms it was all right, but the auditorium was no place for them. As soon as he had the time he would speak to someone about it, and he hurried on and forgot all about the motto for the time being.



As the Snow Flies

Skiing in the Bernese, Oberland, Switzerland
Photos by A. Klopfenstein and C. Brandt

Golden Nuggets for Bible Students

By KENNETH S. WUEST

WALKING THE SAME ROAD

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:27-30).

"Hear" is from *ἀκούω* (*akouō*), which here does not refer merely to the functioning of the auditory nerve, but to the act of yielding obedience to His voice; to habitual obedience, "habitually hear my voice." "Know" is from *γινώσκω* (*ginōskō*), which speaks of knowledge gained by experience. It is our Lord's experience in fellowship with His own that causes Him to know them, and what they are. "Follow" is from *ἀκολουθέω* (*akoloutheō*), which is a composite of *α* and *κελευθος* (*keleuthos*), "walking the same road." Thus "following Jesus" means to walk the same road which He takes, and with Him. Jesus walks a lonely road. It is never crowded. His sheep do this as a habit of life.

"They shall never perish" is from *οὐ μὴ ἀπόλωνται εἰς τὸν αἰώνα* (*ou mē apolōntai eis ton aiōna*). Two negatives preclude the verb, and make a stronger negation. "They shall not, they shall not perish," is the translation. To strengthen the assertion, our Lord adds the phrase *eis ton aiōna*, which in the papyri means "forever," and in the New Testament, as in John 6:51, is translated "forever." Thus, "they shall not, they shall not perish, forever."

"Any" is from *τις* (*tis*), an indefinite masculine pronoun, literally "anyone." That includes Satan. "Pluck" is from *ἀπράξω* (*harparō*), which means "to carry off by force." The word was used of an unlawful carrying off of something. "Gave" is from *διδῷμι* (*didōmi*), and the perfect tense is used, literally, "My Father who made me a gift of them in times past, with the result that at the present time I possess them as a gift from my Father." The tense here speaks of the permanency of the gift. The word "one" is from *εἷς* (*hen*), not the masculine, one person, but the neuter, one in essence. It implies unity of essence. Two Persons, one in essence, infinite in proportions, hold the believer in their hands, hands that are themselves of infinite proportions, whose span reaches from where the east and west end, hands that are able to hold all the oceans of this earth (Isa. 40:12). Thus the believer is eternally secure.



Why I Believe the Holy Spirit Is a Person

(Continued from page 277)

breath of the Almighty hath given me life" (Job 33:4). Human personality is the work of God, who must Himself therefore be a person. "If our personality results directly from God's plan, then it and what we have in common with all other creatures cannot be from the Holy Spirit but from the Father; like all other things, it receives its disposition from the Son; and the Holy Spirit acts upon it as upon every other creature, by kindling the spark, imparting the glow of life."⁴

ibid., p. 37.

Talents and abilities are bestowed upon the sons of men by God's Holy Spirit. In the Old Testament we would read of Moses, Joshua, Athniel, Barak, Samson, Samuel, and others upon whom the Spirit of God came to qualify them for specific work. We read of Bezaleel: "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting stones, to set them, and in carving of timber, to work in all manner of workmanship" (Exod. 31:3-5). These dispositions of the human mind are not a natural chance, but the direct result of God's gift through the Third Person of the blessed Trinity.

Important and interesting as is the truth we have just enunciated, we hasten on to say that regeneration is the principal work of the Holy Spirit. Through the fall of Adam mankind had gone into deliberate disobedience with its inevitable consequence of death. At once the Almighty began to seek after His lost and erring creatures, just as the shepherd seeks the sheep which has strayed. Throughout untold generations God by His Spirit has been seeking after the children of men and striving with them to return unto God. On this point we read again from Kuyper:

"First, the work of the Holy Spirit is not confined to the elect, and does not begin with their regeneration; but it touches every creature, animate and inanimate, and begins its operations in the elect at the very moment of their origin.

"Second, the proper work of the Holy Spirit in every creature consists in the quickening and sustaining of life with reference to his being and talents, and, in its highest sense, with reference to eternal life, which is his salvation."⁵

ibid., p. 46.

The re-creation, or bringing of newness of life to the children of men dead in their trespasses and sin, is made available by the vicarious death and resurrection of our Lord Jesus Christ, the Second Person of the blessed Trinity. By the Holy Spirit there was created the human nature of our Lord Jesus so that Mary "was found with child of the Holy Ghost" (Matt. 1:18; Luke 1:35). For His official work our Lord Jesus was anointed of the Holy Spirit (Matt. 3:16; John 1:32); His deeds and words were in the power of the Holy Spirit (Matt. 4:1; 12:28; Luke 4:14, etc.). Through the Eternal Spirit the

Lord Jesus offered Himself up to God, the sacrifice in our behalf (Heb. 9:14), and by the same Spirit He was quickened from the dead (I Pet. 3:18). The faith whereby the salvation wrought by Christ is apprehended by the repentant sinner is granted of God the Holy Spirit (Gal. 4:6; Eph. 2:8, 9).

By way of conclusion we observe that "all scripture is given by inspiration of God" (II Tim. 3:16), for "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). The very Word which is our only source of revelation as to the character and being of God is the work of God the Holy Spirit, the Third Person of the Trinity. Upon that Word our hope for time and eternity stands or falls. We know it is a sure foundation.

This rapid survey of the attributes and acts of the Holy Spirit indicates why I believe He is a person.

WATCH NIGHT AND THE WEEK OF PRAYER

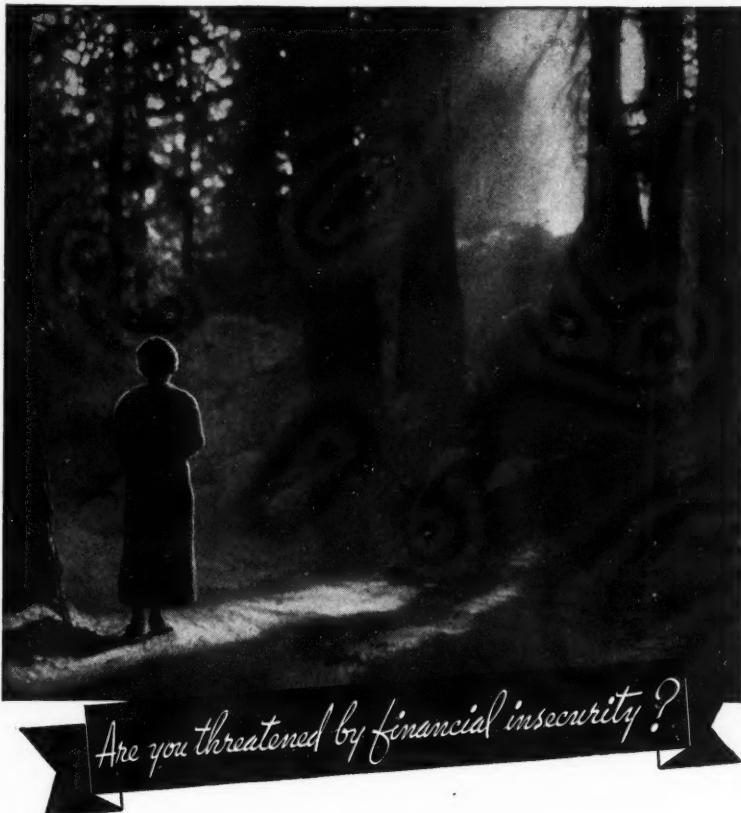
In the name of our Lord, we again call upon all who know God's will, and who love the nation, and the peoples of this world, to gather in their respective places of worship to observe the last night of the year in prayer and intercession. We urge Christians everywhere to gather for seasons of waiting upon God for His mercy upon this world in her distresses, and to His Church whose testimony is more needed than ever by the sorely distressed multitudes.

Conditions today are not unlike those which existed when James wrote: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands . . . purify your hearts . . . ye doubleminded [you who are half-hearted toward God]. Be afflicted, and mourn . . . let . . . laughter be turned to mourning, and . . . joy to heaviness. . . . Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:8-10). God's people are neglecting prayer; they are unduly gay; they are not humbling themselves before God.

In such a world, is it any wonder that men are bewildered and alarmed? Is it strange that political, economic, and religious situations threaten the safety of the world? In view of these conditions, Christians everywhere should gather frequently for prayer. Watch night, a time of review and preview of the Church's state and that of the world, is an appropriate time for the Church to go down on her knees before God.—*Great Commission Prayer League*.

The observance of watch night should be a preparation for the universal week of prayer, January 4-11. All Protestant churches join in this observance. The theme about which the daily topics center is, "The Living God." They are arranged as follows: "The Living God," "The Son of the Living God," "The Spirit of the Living God," "The Church of the Living God," "The Book of the Living God," "The Worship of the Living God," "A Day with the Living God," "God of the Beginning and God of the End."—*Bulletin*.

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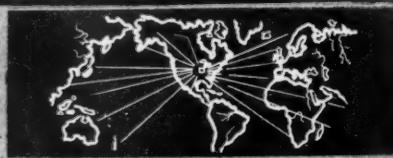
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WOULD YOU HAVE GUESSED IT?

OUR readers are no doubt familiar with the fact that some very surprising and interesting confirmations of the historical facts of Holy Scripture have been found embodied in the histories or traditions, or even the languages, of many of the ancient nations. Many of these finds indicate fragments of knowledge which must date back to the dispersion of the nations just subsequent to the Flood. Naturally, the facts are connected with the records embraced in the book of Genesis. A well-known example is found in the Chinese written character, or ideograph, for boat. The early Chinese people, having migrated through the highlands of Central Asia, had no familiarity in practical experience with anything in the way of navigation. Nevertheless, they had in their early language a word for boat, the written representation for which was literally a floating thing carrying eight people. Your imagination will have no difficulty in tracing that idea back to its origin.

But here comes something from the primitive forest-dwellers of the Belgian Congo. The Alur tribe, like numberless other groups of primitive people, had lived for long centuries an isolated exist-

ence, their only contact with neighboring tribes being in the nature of relentless warfare. Mrs. Anton C. Anderson relates that when she and her husband first contacted these people they discovered many things of startling interest dating back to their earliest history—they seemed so evidently to have run down the scale of existence rather than having followed any line of evolutionary development. Quoting Mrs. Anderson:

"At times it surprises us how much many of the native traditions resemble biblical history. One story they told us was this: 'A great many years ago the great-grandfather of the white, yellow and black man was the same man and had three sons. One day the father became drunk—so drunk that he did not know what he was doing. So he took off all his clothes so that his body was left naked. In a little while one of his sons came in and saw his father's nakedness, laughed at him, and went and told his two brothers. But his brothers did not laugh. They just took a piece of cloth and went into the room backward so that they could not see their father's nakedness, and covered him. When their father was over his drunkenness, he knew what had happened and was so angry that he cursed the son who had laughed at him, and said that he and his children would be black forever. And this son was the grandfather of the black folk.'"

PENETRATING THE JUNGLE

Rev. Paul D. Friederichsen, working with the Association of Baptists for World Evangelism, has been pioneering among the unreached mountain folk in the Philippine Islands. The

following excerpt from a recent letter tells something about it:

"Much time and territory have been covered since we last wrote you, and this letter is to share with you some of the joys and burdens that we have met. First, let us go back to June when I was enabled to take two trips into the mountains that form the roof of the Island of Panay. There I found mountaineers, many of whom had never been out of their forest fastnesses, where they have only sweet potatoes, corn and rice to eat, and occasionally wild pig. The gospel of Christ has never yet reached these primitive, heathen people.

No Holiday Jaunt!

"My native helper and I were constantly crossing rivers—sixty times one day—wading and fording with the help of poles and rocks. Wringing wet from perspiration, rain and river, we were very glad to reach the villages at night and change into dry clothes, and then preach the glad tidings to the simple, soul-hungry folk. Crowded into one-room bark huts, they sat around on the floor while we told them of the Book of God, and they constantly interrupted by their exclamations of wonder and approval, such as, 'Why, even from our forefathers we have not heard of such things. We are blind and deaf; we are ignorant here in these mountains. It is good that you have come to teach us!' They all slept on the floor beside us at night so as to be ready to hear more in the morning. I was more fortunate than they in that I had a grass mat under me and a mosquito net over me to keep out the mosquitoes and cockroaches that overran the huts. One morning the coffee would not pour from the spout of our little coffee pot. Soon a boiled cockroach popped out. This did not seem so bad, but when we found that a whole family of six had parked there for the night and were well steeped in the coffee, we decided to make a new pot!

Well Rewarded

"To hear the joy of the people as the way of salvation was explained was worth the worst experiences of mountain climbing, forging through six-foot grasses, or wading flooded rivers. Practicing sorcery and witchcraft, they all knew that they were sinners, but had no hope for the removal of their sins. Praise God for 'the Lamb of God that taketh away the sin of the world!'

"It was with burdened hearts that we left them, wondering when they would ever hear of Christ again, but we made it a definite matter of petition in our morning prayer meetings that a native missionary might be sent. God has answered our prayer! Just this month a young Filipino missionary is on his way to these mountains, supported by the lo-



A Thailand Boy and His Pet. Thailand, formerly known as Siam, is much before the eyes of the world these days, because of the threatened Japanese invasion. If Japan could occupy Thailand she would be in a position to seriously menace British interests at Singapore and in Burma. Thailand is still prevailingly Buddhist, though much affected by the tide of modern life. Certain elements of modern flavor have penetrated even the interior jungles, as evidenced by the fact that the boy in this picture is actually a popular "movie star"!

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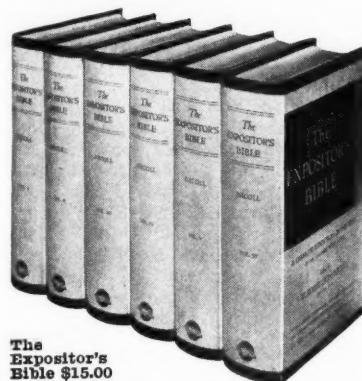
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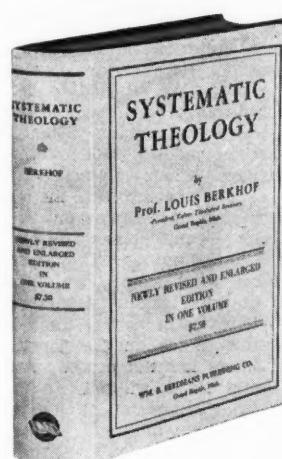
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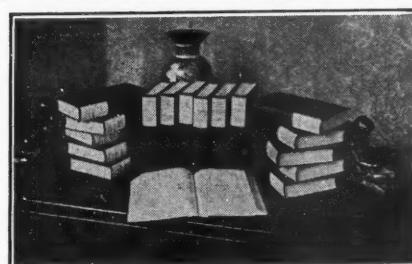
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HEARTS OPENED BY SUFFERING

One of the most difficult and discouraging mission fields in the world has been that section of the Anglo-Egyptian Sudan into which a group of Sudan Interior Mission workers began pioneering after having been driven out of Ethiopia by the Italians. The eyes of the world were fixed on that spot for a passing moment a year ago when the Italian airmen wantonly shot down Dr. and Mrs. Robert Grieve. Mrs. Kenneth Oglesby, who was wounded in the same raid, has subsequently died from an infectious disease. Mr. and Mrs. Malcolm Forsberg, who left the area at that time, have recently returned. Their experience is most striking and encouraging:

"Before the unsettled condition of the country forced us to leave, the Uduk people, among whom we work, were suspicious of us and thought that our main purpose in being here was to plan to run away with their children! They did not know what part we had in the war, but thought that we must be in league with the Italians since they, too, were white. But when they saw that we ran away from the Italians they became more sympathetic, for they also in their fear left their villages and drove their goat herds inland. Having to live out in the open, they were soaked by the rains by day and eaten by mosquitoes at night as they hid in the cornfields and weeds.

Distress Begets Comradeship

"When we prepared to come back in May, we wondered if the trials that had beset them and us would have changed their attitude toward us. As we approached the first Uduk village, we saw some children herding their goats. They must have been counting on our returning, for they cried out, 'Leigh's mother, Leigh's father,' and came running toward the truck as we were slowly plowing through the mud. We stopped to cool the engine and they crowded around like old friends, welcoming us warmly, though there are actually no words of greeting in their language. When we reached the village and again stopped to cool the engine, the women came flocking out and gave us a real welcome home. The men had all gone off hunting. They were especially glad to welcome our little Jayne and crowded around, asking, 'Is it a boy? When was he born? What do you feed him?' Since our return the stream of visitors has not ceased. And now the Uduks listen willingly to the gospel! They no longer say, 'You have come to carry off our children.' Our relationships with them are on an entirely new basis. We are as they are, for the same evil that forced us from our home forced them to live in the wilderness. Old fears are gone and now they trust us—even care for us. They want us to

Moody Monthly

sorrow with them in death, and they want to go to the heaven we talk about, though as yet none has taken the necessary steps to make sure of salvation.

"We have begun Sunday services in a small way. When we see how changed the attitude of the people is, we feel that we have paid a very small price. One of the biggest hurdles has already been cleared, and we feel assured that by God's grace we shall soon see some Uduks really born again."

IN FARAWAY CHILE

Ben Estill, of the Soldiers and Gospel Mission, working in several sections of Chile, S. Amer., sent us a most heartening report:

"Our work here has been growing in a most encouraging way and we have been privileged to see a goodly number coming to the Lord, most of whom are growing steadily in their Christian lives. We have also been out to a number of other places for meetings. Last month we were at Quiratue and Linares. At the latter place I held an eight-day evangelistic series in the Presbyterian chapel, where forty-two accepted the Lord. We have also made a couple of trips out toward the mountains, giving out tracts and gospel literature, and holding meetings in some of the small towns, thus reaching the people in a large district where there is no evangelical work being done at all. We find that most of these people have heard something about the gospel and many are anxious to know more. There is a great ministry going into the homes of the natives. If only you could accompany us it would be an experience that you would never forget, and I am sure that your hearts would bleed for them. What a joy it is to see the change that takes place, both in lives and homes, when Christ comes in!"

"We have just finished a Bible conference here in Coihueco, having quite a number of guests from other places here with us. The eighteenth of September in Chile corresponds to the fourth of July in the United States, and is largely celebrated by a three- or four-day spree—gambling and horse racing. So we tried to offset it with something worthwhile, giving our believers a good Bible conference, and we feel that it has been well worth the effort, bringing a great blessing to many. While it is still in the rainy season, the Lord gave us splendid weather for the whole conference period, right up to the last meeting. We were able to use our tent, and it was full at almost all of the services. Bible conferences were also held during the same time at two of the other mission stations in the south, one of these at Galvarino, where the work is almost entirely among the Mapuche Indians, this being the first ever held for them. It was a great success, about seventy-five young Indian men coming in from the country, many of them traveling long distances and staying for the full time of the conference."

IN DEVASTATED BELGIUM

"What hymn shall we sing now?" asked the pastor from Ghent as he opened a newly-founded cottage meeting in the



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Flemish village of M—. "Count Your Blessings," called out one of the Christians!

"I was very much touched," writes Dr. Van Steenberghe, co-director of the Belgian Gospel Mission, who had come from Brussels to see the new group. "It is a beautiful thing for our Christians when they have eyes that continue to discover the blessings of God even in the times we are going through." Eyes that continue to discover blessings! And voices to tell them forth! How beautiful they must seem to our Saviour as He hears them sounding forth, offering a true sacrifice of praise. Those eyes are looking out of faces haggard with want, deeply marked with the fear and grief of eighteen weary months. Their world has collapsed—yet they can still sing; their husbands may have been forced to work in Germany to buy bread for the children, but they give thanks for that bread; their sons may still be in prison camps or listed as dead, yet they believe that their heavenly Father cares.

Sturdy Character Has Roots

However red those eyes may be with weeping, one can be sure that they burn with that Flemish tenacity which has taught this hardy race to survive so many similar invasions during the past centuries. Living in the "cockpit of Europe" has produced a people which no sooner buries its dead than it begins to rebuild its devastated cities. Life must go on. The children must eat. The fields must be tidied up for the spring planting. When this power of endurance is coupled with the blessed hope and the assurance of Christ's daily blessings in hearts and lives, the souls of Belgian Christians simply overflow at each mark of His love.

Dr. Van Steenberghe further describes this unusual service thus: "The house in which we met is by the side of the main highway. What was my surprise when on arriving to see on the window the name of a proprietor and underneath 'Wines and Liquors'! The window was empty of drinks, but in their place were some of the Pace cartoons! In the meeting room there were also many of these cartoons, among others one showing a man in front of a glass in which is written 'Poison.' Carnival was being held that day at M—, and as the day was sunny, a rare exception in these times of rain, many were busy digging their potatoes. In spite of this there were a good dozen people from M—, as well as a few believers from Ghent. They listened attentively to the message of salvation by grace."

BABY FINGERS

Mangalita just cries and cries and cries. She refuses to be comforted. Her poor little heart seems almost broken. Mangalita is the wife of one of our school boys. She is just a child herself, and her first wee baby was just beginning to creep around. Then suddenly it was taken ill when the mother was out to the fields, and before it could be brought to the hospital was almost breathing its last. And now the young parents are left alone in their grief.

Let Us Give Thanks

that we have an abundance of food and the Bread of Life and religious liberty.

Let Us Pray . . .

for the peoples of the war-ridden lands, folk transported from their territory and homeless, the sick, the suffering, the wounded; all who are denied the privileges that we enjoy.

Let Us Remember . . .

the rationed people in less favored lands. The dear souls across the seas are hungry for the Bread of Life as well as daily bread. More information can be had in our magazine "The Friend of Russians"—ask for sample copies.

The Russian Missionary Society

INC.

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WRITE FOR OUR MONTHLY

Hebrew Christian Society

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Alone? No, not alone. One is with them who alone can comfort.

I was telling Rebecca about Mangalita one day and she told me the sweetest little story of her own experience.

She said: "Tell Mangalita she must not fret and cry like that. When I was just a young woman [Rebecca is now an older woman and a faithful Christian of many years' standing] my first baby died suddenly. I was just like Mangalita. I cried and cried and refused all comfort. Then one day I talked to an old woman in the village who told me a dream that she had had when her baby, too, was taken like mine. She said: 'In my dream I saw my little one. She was pointing with her tiny fingers and beckoning me to come to her. She was clothed in beautiful white robes and her face shown like the sun. She said: 'Mother, why do you cry like that? Little children are happy here with Jesus. The other little children here have left their mothers to be their lights on earth. But you are dimming my little light with your tears. No one can see my light because you cry so. Don't cry. Be happy. You will see me soon when you will come to me and then we will be always together. But I want some other friends to come to me too, and they can't see the light because your tears hide it. Why don't you pray to Jesus? He will give you another little girl and you will be glad again."

"So," said the old woman, "though I was old, I prayed to God—and He did give me another little one. And now my husband and I are happy again."

"So," said Rebecca, "I thought to myself, Well, if God gave her one, maybe He will give me one too. So I prayed. And I prayed. And sure enough, Jesus heard my prayers and sent another little one to me. So you tell Mangalita that now I have three nice children, two girls and a boy, and if she just stops crying and begins praying she will see what God will do for her too. She must remember that her little Emma's finger is pointing the way to Jesus."

A sweet little story from the lips of one who was once a heathen, wasn't it? When I heard it I thought, "I must tell it to other mothers of other tribes who also may be mourning the loss of their little loved ones. 'Don't cry, Mother, just remember that baby fingers are pointing the way to Jesus.'"—Miss W. M. Hunter, in *The South African Pioneer*.



DANIEL WEBSTER AND THE COUNTRY PREACHER

Daniel Webster was once asked why he went twice on Sunday to hear a country preacher, and ignored far abler men in churches in the city of Washington. His reply was, "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus, and it has been helping him."—T. H. Warner, in *Church Management*.

Moody Monthly

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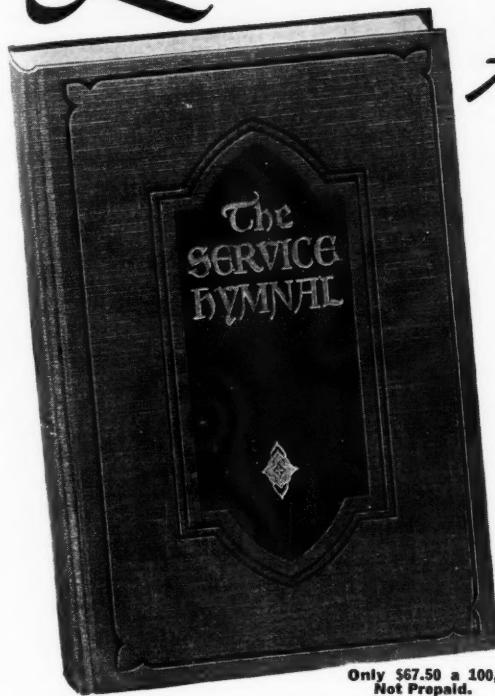
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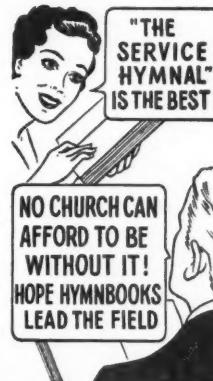
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January, 1942

Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY, which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

A CALL TO LOST SINGERS

Where are you singers of yesteryear
Who enriched the Line with your
rhymes?
Though the newer voices ring sweet and
clear,
I long with a homesick heart to hear
You minstrels of happier times.

What have these grim years done to
you?
Have they silenced your throats with
pain?
Have you lost the urge of your music
through
The din of a world that is harsh and
new?
O give us your songs again!

I, but one among many, need
The voices that we held dear
When the earth was a place to sing in-
deed,
And the heart was glad—not a thing to
bleed
Dark year on year.

So writes Adelaide Love in the Line-o-Type column of the *Chicago Tribune*. While it is undoubtedly true that the world apart from Christ has no real joy upon which to base a glad song, surely these are the very days when Christians ought to show forth the gladness which God has put in their hearts.

Recently attention was directed to the fact that much of the poetry appearing in the religious press is doleful and sad. Many Christian poets have, like Israel in Babylon, "hanged their harps upon the willows," and "sat down and wept."

There is trouble and sorrow aplenty in the world. Christians, too, must go through deep waters, but do we not still have our faith in God? Is there not a song in our hearts? Have the poets with the deep stirrings of life and love, faith and victory given up? Have these grim years "silenced your throats with pain"?

If so, let us ask the Lord to "put a new song [into our mouths], even praise unto our God," that "many shall see it . . . and shall trust in the Lord" (Ps. 40:3).

ARE PREACHERS SISSIES?

Sometimes I wonder whether preachers are sissies or whether I am just plain crazy.

After seventeen years in the ministry I'm really bewildered over the hue and cry about the poor overworked preacher. My minister friends never fail to impress me with the fact that committee meetings, organization, social activities, study, calling, and other things make such demands on them that they hardly have time to breathe. Rushing here and there, trying to keep up with the work that piles up on them, they are overworked in a great nerve-racking task.

After hearing these stories for the last half dozen years and then viewing my own task, frankly I'm bewildered.

Being just an average preacher with just an average church of 550 members, with an ordinary program such as a modern church of this caliber carries, to save my life I can't see where I am falling down, and yet from the standpoint of my madly rushing brethren in the ministry I must be a pretty lame duck; lean in my work.

My church program is duplicated in thousands of churches over the country. Two services each Sunday, auditorium filled on Sunday morning and 100 present on Sunday night, Boy Scouts, Campfire Girls, Epworth League, choirs, orchestra, teacher training and church membership classes, women's groups and Standard Bearers. We issue a mimeographed four-page bulletin each week, have our share of church dinners and other activities.

We feel that we just have an average healthy church program and yet, at times we are bored for something to do. No kiddin'. We'll admit we are a little lean on pastoral calling, as about 300 calls per year will cover it all. We spend about three hours per day in our study. Maybe this is pretty lean also, but here are a few things we are doing to take time off our hands.

Last year we wrote three booklets and had them published. We are writing two daily features for some forty odd newspapers and every year have from fifteen to twenty-five engagements to speak at Farmer's Institutes in two-day sessions. Each year we make from fifty to eighty special addresses for service clubs, P.T.A.'s, brotherhoods, church school classes, etc.

We will average about two funerals per week, and have all the bother at the parsonage door that others have, and still we have time to chat with our friends on the street, go fishin' and go to the city pretty often and spend the day. But this hue and cry about the busy preacher gets us all bewildered.

Am I too lean in my calling?
Am I too lean in my study?
Am I slipshod in my work?

Are all of my brethren in the ministry rushed as my friends are rushed? Can

A Homegoing Preacher



makes a churchgoing people

THE JEWS IN THIS WORLD CRISIS

The Christian Approach

On last October 19, the foremost private citizen of the United States, former President Herbert Hoover, made an address over a national radio hook-up on behalf of 40,000,000 helpless and starving women and children. In referring to the Jews of Poland he showed that in Warsaw last July deaths of Jews had increased to 15 times the normal rate. The municipal newspaper was appealing to the people not to throw the corpses in the streets. Formerly the birth rate of Jews in that area exceeded the death rate, but now the death rate was 10 times the birth rate.

Jewish Situation in Europe

One of the leading officers and workers of our International Hebrew Christian Alliance, writing to Mr. Peltz from England, says:

"I have no doubt you are kept informed on the Jewish situation in Europe. It is too horrible to contemplate. My heart stood still when I heard of the 8,000 Jews taken from the synagogues in Warsaw and shot; the thousands of Jews that are daily killed. Their night of sorrow is dreadfully dark and their cup of bitterness full to overflowing. Will there be any Jews left if this terrible killing and suicides go on much longer? What can we do? We can only pray that He may be their shield and buckler, their strength and salvation."

Ever since the rise of the Nazi dictatorship, the Jews of Europe have undergone persecutions and sufferings on a scale and of an intensity unparalleled in all their exile and wanderings. In this world crisis, bondage of Jews in many countries of Europe is more oppressive than that of the Hebrews in their Egyptian slavery. There were never so many Jews in captivity in Syria or Babylonia of old as are to be found today in countries enslaved by the Nazis. Not since the beginning of Hebrew history have there been so many haunted, homeless, naked, starving Jews as today.

The Christian Approach

In the midst of this unparalleled suffering the International Hebrew Christian Alliance have been laboring to alleviate the sufferings of Jews and Jewish Christians in many countries. In a letter received from one of the refugees we rescued from Germany (he was living in one of our refugee hostels in England but is now interned in Canada) he says: "You will surely realize how glad we all are that at last our real status as refugees from Nazi oppression has been officially recognized and we are able now to write longer letters and enjoy more privileges than previously.

"Dear Mr. Peltz, how can I express my sincerest thanks to you again for your prayerful cooperation in regard to



The Rev. Jacob Peltz, Ph.B., B.D.

a prospective release in Canada. Please be assured that for everything you have done already for me and are again willing to do for me, my gratitude will be everlasting." There are a number of these young Jewish Christians whose release from internment we could effect, if only we were in position to do so.

Pastor F., who was President of our Alliance of Hebrew Christians in Austria and who is now doing a magnificent Gospel work among the Jewish refugees in New York, writes:

"Dear Brother Peltz:

"It is with reluctance that I am writing to you about another family after what you have done for Mr. G." He expresses his gratitude for the care we gave a recent refugee arrival. He also tells of a refugee family whom we helped to settle in Ecuador, South America, a few years ago. This Hebrew Christian family R., exiled from Vienna, stripped of their possessions, were finally settled on a farm. For three years this family have been laboring in a wilderness area in Ecuador. They have become self-supporting but illness has seized the mother of this family of five children.

Rescue Work Continues

In spite of the terrific bombardments, we thank God that our various hostels for refugees in London and other parts of Great Britain have not been devastated. Even more thankful are we that our refugee workers, missionaries and ministers are still able to go on with their Christ-like ministry in spite of the hardships of war.

The touching letters from Jews and Jewish Christians in distress continue to come. We are implored to remember Jews and Hebrew Christians still trying to escape from Germany to Cuba and South American countries.

The cup of Jewish suffering is full to overflowing. Last July deaths of Jews in Warsaw increased to 15 times the normal rate. What is that death rate now, in dead of Winter? What can we Christians do? Pray? Yes, by all means. But that is enough? Shall we not ask God to alleviate their hunger and distress?

That you may be further informed concerning this great faith work, please write for free booklet, "Is It Nothing to You?" Mail postcard or letter today and this interesting booklet will be sent you immediately without cost or obligation. Address all communications to our general secretary.

INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

THE REV. JACOB PELTZ, Ph. B., B. D., General Secretary, 4919 North Albany Avenue, Dept. M12, Chicago, Illinois

January, 1942

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Sound Doctrine

"Preach the word . . . for the time will come when they will not endure sound doctrine."

HOW TO PREPARE SERMONS AND GOSPEL ADDRESSES, by Wm. Evans. A volume of practical help for ministers and theological students, and also Christian laymen who are called to the blessed work of preaching the gospel of Christ. 174 pages, cloth, \$1.25.

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some of you, good preachers, come up some day and go fishin' with me?

Frankly, I'm bewildered. — Charley Grant, in *Church Management*.

RINGING DOORBELLS

One of the criticisms we sometimes hear against Protestant ministers is that they fail to call on their congregations. Judged by spiritual results, we believe that visiting individuals is as important as preaching. We spread the gospel by preaching. We seal it upon hearts by personal conversation. Note how often Jesus revealed the greatest truths to an audience of one or a few. We believe that ringing doorbells is an important factor in a preacher's work, and no leader of a church, whether in city or country, the smallest and poorest, can afford to ignore it or set it aside as unimportant.

When church officers and private members discuss ministers, we find that nothing holds a warmer place in their hearts than the practice of visiting. Much will be forgiven a minister, indifferent preaching, faulty administrative technique, rough manners, and a homely countenance, if only he is a devoted pastor, a ready listener, and an indefatigable visitor. In selecting a minister, care of the people from house to house is generally rated as one of the very first considerations, perhaps the first. The house-going pastor makes a church-going people. That is an old saying, but some very devoted pastors may sometimes feel they have reason to doubt it. Their comfort must be that probably things would be even much worse if they did not visit so faithfully. These are days of trial and apostasy.—*The Presbyterian*.

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1925 E. 5th St., Long Beach, Calif.

middle of the street to pray with someone, and that trolley cars would stop and wait for him to finish his prayer.

The city of Birmingham has erected a marble statue in the center of the town, presenting his likeness kneeling in prayer, with his Bible held over his heart. He was at one time officially adopted by the Birmingham City Commission as the "Chaplain of Birmingham." Little wonder that five thousand people attended the funeral of this saintly man and that the entire city mourned his passing.—*Zura Martin*, Hendersonville, N.C.

DRIFTING OUT

As a denomination we believe in evangelism—enthusiastic, red-hot evangelism—but as a denomination we ought to believe also in conservation. We are tremendously anxious to get people into our churches, and often we pay little attention to them afterward. The average church in the older communities remains about stationary in membership. Broadly speaking, as many drift away as are received into the membership. There is an apparent and steady increase for a few years, and then comes "the cleansing of the roll," and a large number of names are dropped. What a shame it is that so many drift beyond the sympathy and watchcare of the churches! Suggested

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methods of "keeping the roll clean" do not seem to help in the slightest. What we need to learn is how to keep the people in the churches so that the roll will not need to be cleansed.

We wonder if enough emphasis is put upon the obligations of church membership in our day? Is it not true that there is a growing feeling that a man need not be in a church to be a consecrated Christian? Is it not true that we are allowing men to despise the Church of Christ? Whatever the reason, we know that it is a fact that thousands are drifting out of the churches, and thousands of those who remain in the churches refuse to recognize church obligations. Where does the fault lie? Whose is the responsibility?—*The Watchman-Examiner*.

HOW ABOUT TITHING?

Layman Tithing Foundation (740 N. Rush St., Chicago), which serves all the churches, is now putting out tithing pamphlets in four-page bulletin form, printed either with pages two and three blank or with one and four blank. The printed pages carry any one of thirty-two of the Layman tithing messages. This gives opportunity for five or ten weeks of tithe education without extra expense or special distribution. Free samples are available.—*Bulletin*.

WHAT I OWE MY MINISTER

Reverence—I owe my minister reverent attention as the ambassador of God sent to teach me a better way of living.

Affection—I owe my minister affection, that he may be strengthened by the knowledge that the members of the church are with him in the bonds of holy love and unity.

Trust—I owe my minister trust, that he may be free to serve the church unhampered by faultfinding.

Generosity—I owe my minister generosity, that if his methods seem a little strange to me, I may not be narrow enough to insist that he shall change them.

Prayer—I owe it to my minister to pray for him each day that God may bless him and make his service a blessing.

Protection—I owe to my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would burden him and prevent him from doing his best work.

Time—I owe my minister enough time to help in his work, when and where he needs me.

Encouragement—I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels discouraged.

Appreciation—I owe my minister a kindly word of appreciation when his ministry is especially helpful to me.

Consideration—I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Attention—I owe my minister the courtesy of attention when I go to church



**MISTAKES
GOD
DID NOT MAKE**

LEVEL OF POPULAR SIN

LEVEL OF UNPOPULAR SIN

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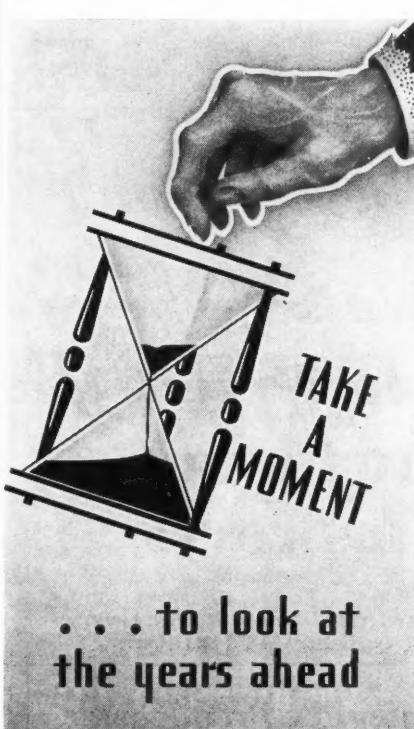
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FEATURES

that he may not be annoyed by my careless actions.

Charity—I owe it to my minister to overlook any trivial flaw or personal peculiarity, such as a mannerism of speech or action, which in no way hinders his work.

Gratitude—I owe it to my minister to remember gratefully the many times he has helped me to bear some trial, the outpouring of his sympathy that strengthened and helped me in times of sorrow.

Remembering the nobility of the Christlike men who have ministered unto me, I feel that my debt to them is too great to ever be fully paid.—*The Baptist Herald.*

CONCERNING PREACHERS

"The poorest of trades and the noblest of callings," is what Dr. Cuyler called the ministry of the gospel.

Some plague the people with too long sermons; for the faculty of listening is a tender thing, and soon becomes weary and satiated.—*Luther.*

Many a meandering discourse one hears, in which the preacher aims at nothing and—hits it.—*Whately.*

The object of preaching is to constantly remind mankind of what mankind is constantly forgetting: not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions.—*Sydney Smith.*

The life of a pious minister is visible rhetoric.—*Hooker.*

A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.—*Gurnall.*

I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother.—*Fenelon.*

Evil ministers of good things are as torches—a light to others, a waste to none but themselves only.—*Hooker.*

The world looks at ministers out of the pulpit to know what they mean in it.—*Cecil.*

The New Testament idea of preaching involves three elements: the announcement of joyful tidings; the proclamation of truth as by a herald, urgent and authoritatively; and the conviction and persuasion of men to belief by means of arguments.

The writings of Martin Luther suggest to me these ten qualifications for the ministry: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. He should be ready to stake soul and body, goods and reputation on the truth. 9. He should study diligently. 10. He should suffer himself to be vexed and criticized by everyone.—*J. E. Dinger.*

Jesus did His most effective work not with multitudes, but with individuals.—*Erling C. Olsen.*

Moody Monthly

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The "Piercing" of the "Alpha and Omega" (Continued from page 275)

When Jesus Christ died upon the cross, pierced by the nails and by the spear, it was very God who died for man—God incarnate, God in the person of the only begotten Son of the Father. Zechariah 12:10 thus teaches that the crucifixion of our Lord was more than a martyr's death, more than a heroic willingness on the part of a Jewish rabbi to die for the teachings that He enunciated and which He refused to recant. In other words, Christ's death was supremely the vicarious atonement, the Holy God taking the place of sinful man and dying in his stead. Only the Holy Spirit can apply this eternal verity to the heart of the individual believer for his personal salvation.

To the credit of the King James translators of 1611 and the revisers of 1881, it must be said that they were not misled by the Septuagint translators, who sheared Zechariah 12:10 of its true meaning. Jerome also, who gave us the Latin Vulgate, spurned the rendering of the Septuagint and went back to the plain meaning of the Hebrew *dāqar* and selected the word *configo*—to nail together, to pierce through, to transfix. Similarly, all the great European versions are in accord with this interpretation. Even the modern Greek version, the logical successor of the Septuagint, rejects the latter's choice of the word *katorcheomai* and employs the only correct term, *ekkenteo*. Thus Gesenius is conclusively proved mistaken when he sides in with the Septuagint and declares that in Zechariah 12:10 *dāqar* should be spiritualized.

HOW CAREFUL THE HOLY SPIRIT ALWAYS WAS in giving to the inspired writers the very words that would convey to us the divine meaning of God's revealed truth! The *Alpha* and *Omega*, the *Aleph* and *Tau*, the beginning and the ending, the first and the last, which is, and which was, and which is to come, the Almighty—He it is who was pierced for us on the cross, wounded for our transgressions, and bruised for our iniquities; He it is who will come again with the clouds of heaven, and whom every eye shall see, and the Jews also who crucified Him. Then they shall "mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn." That will be the day when the Jews as a people, in the midst of their extremity, will truly repent and believe, because the spirit of grace and of supplications will be poured upon the house of David and upon the inhabitants of Jerusalem. That will be the day when, in a glorious sense, a nation shall be born in a day.

May that day soon come! Even so, come, Lord Jesus!



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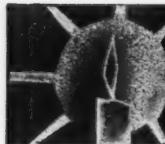
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COMPENSATION

A missionary was asked what compensation he had found in his work for all the sacrifices he had made. He took from his pocket a letter, worn with much handling, and read this sentence from an Oriental student: "But for you, I would not have known Jesus Christ, our Saviour. Every morning I kneel down before God, I think of you and pray." "That," said the missionary, "is my compensation."—Darby Fulton, in *The Earnest Worker*.

† † †

THE MORE EXCELLENT WAY

There is the story of the various tools which set about to cut a piece of iron. "I will master it," said the ax. His blows fell heavy, but each blow made his edge more blunt, until further striking was useless. "Leave it to me," said the saw, and with his relentless teeth he drew back and forth on the surface, but the teeth were only broken. Then the hammer laughed and said, "I knew you couldn't do it; I will show you the way," but after a few hard strokes its head flew off, while the iron remained unchanged. "Shall I try?" said the small flame. All despised the flame, but it curled round the iron, and embraced it, and did not leave until the iron melted under its irresistible influence. There is the ax of correction, and the cutting saw of criticism, to conquer the heart as hard as iron; but God's way is more excellent. *Love, which hath a most vehement flame, will be found the only effective way.*—*Prophetic News*.

† † †

THE STEALTH OF SIN

A remarkable story was recently told in the daily press. An oyster fisherman on opening the shell of an oyster, discovered within a fish, three and a half inches long, alive and weakly struggling. The oyster, however, was not to be found. The fisherman was quite convinced that the fish had entered the open shell, and had been trapped by its closing. Once inside, however, it proceeded to devour the oyster, but being unable to open the shell, would have died in it.

Certain forms of sin enter the life through the door of a careless will. Once thus inside, their eviction is most difficult, and they speedily make themselves master of the premises, eventually destroying the whole life. Such also is the liquor traffic rapidly becoming in the United States. Permitted to enter through the door of repeal, it is gaining wider and wider control in individual lives. Permitted to remain, the results are certain in the lowering of moral ideals, the introduction of even more criminal savagery than has yet been seen in the "public enemies" of the state, and the destruction of multitudes of lives.—*Alliance Weekly*.

THE POWER OF THE INVISIBLE CHRIST

A missionary in Arizona had an accident with his car. He happened to back into a deep hole off a bank, and as it was impossible for him to get the car out of the hole, he decided to walk to the nearest garage for help.

The place was close to the railroad track, and while the missionary was away a work train came along, which had a big lifting crane. The train stopped, and the crew let down the crane, picked up the automobile, lifted it out of the hole, and set it on the bank. Then the train went on. What was an utter impossibility to the missionary was just a little amusement for the train crew, with their mighty steel lifter and giant locomotive.

Ere long the missionary returned, and to his great amazement, found his car standing on the bank ready to be driven off. He looked around, but could not imagine how it got there. There were no signs of human hands, nor tracks of human feet anywhere; it looked miraculously, very mysterious to say the least, but he got in, and rode off rejoicing.

Man has no power in himself to lift his soul out of the depths of sin, but the Lord God, through Jesus Christ, is mighty and able and willing to save.—*Women and Missions*.

† † †

"MY MASTER IS ON THE OTHER SIDE"

A very sick man said to his doctor, "Am I going to get well?" "Yes; I believe you will recover." "Will there be another attack?" "Yes," said the doctor. "What then?" said the patient. "You may recover again, but the third attack is pretty sure to be fatal." The man caught hold of the doctor's hand and said: "Doctor, I tell you honestly, I am afraid to die. What lies on the other side?" Very quietly the doctor said, "I don't know." "You don't know? You a Christian man do not know what is on the other side?"

Just then they heard a scratching and whining on the other side of the door. The doctor opened the door and his dog sprang into the room, leaping upon him to show his gladness. In a moment the doctor said, "My dog has never been in this room. He knew nothing about it, absolutely nothing, except that he knew his master was on the other side of that door. So the moment I opened it he sprang in without fear. The analogy is plain. I know little about what is on the other side of death, but I do know that when the door opens I shall pass through without fear, because my Master stands there."—Ross H. Stover, in *What Do We Know About Life After Death?*

NOT BY WORKS, BUT BY GRACE

C. H. Spurgeon has well said, "Remember how John Bunyan says that, when he was a godless man, he could have kissed the earth on which the clergy walked, and he thought that every nail in the church door was sacred. Among dissenters, the man who is trying to save himself usually thinks that every practice of the little community with which he is united is infallibly correct. He has no love to Christ, and has no trust in Christ's righteousness, but how he will work at his favorite self-salvation! And you will have to work at it, sirs, if you are going to heaven by your works! To work your fingers to the bones is nothing. You might as well try to climb to the stars on a treadmill as to get to heaven by your good works; and, certainly, you might more easily sail from Liverpool to America on a mere leaf than ever get to heaven by works and doings of your own. There is more wanted than will ever come of yourself. You want a Saviour. You must be born again from above. You want a salvation that shall be a gift of infinite charity, a benison of the boundless mercy of the eternal God, and nothing else will save you."

† † †

ON TIME

We were in the sleeper, just coming into Chicago. "What time have you?" said one traveling man. "I forgot to wind my watch." A chorus of various replies: "It is just seven by Eastern Standard Time." "You're wrong. It's six by Central Standard Time. "I make it eight by Daylight Saving." "I have seven-ten by Central Daylight Saving, and I'm only five minutes fast." "Gentlemen, I am only three minutes slow, and I have six by Western Daylight Saving." I meekly rose and asked, "Does Professor Einstein happen to be in the car this morning?"

When we got into Chicago, some of us set our watches by Chicago Daylight Time, some by Standard, and the rest followed an elaborate mathematical formula by which they reconciled their ideal watches with practical affairs. Why, they might well have been a group of denominational clergymen discussing theology.

I took my watch to a watchmaker for repairs. It seems that only the main-spring was broken. I had thought of getting our plumber or carpenter to fix it, as some folk go to amateur psychologists to get their souls repaired. "Did you regulate it?" I said as I got it back. "Wear it first," he replied. "Let it adjust itself to your gait." My watch ran fast, ran slow, took spasms, stopped, started when I shook it, finally curled up and quit. I was aghast. I must go to that watchmaker again. I am sure I never had a gait like that; but I am afraid that many of us are in much need of better regulation in our lives.—Mark Wayne Williams, in *Watchman-Examiner*.



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THREE FORMS OF FAITH

S.P.S., Chicago, Ill.

Question: What is the significance of believing *about*, *in*, and *on* the Lord Jesus Christ?

Answer: Believing *about* a person is the acceptance as true the things you have heard, or the acceptance of reports brought to you by others. Believing *in* a person implies knowledge and confidence based upon personal contact. Both of these forms of belief, so far as Christ is concerned, fall short of salvation. Believing *on* Jesus means not only the acceptance of Him as trustworthy, and His teachings as true, but it also means the exercising of the faith that saves (John 3:16-18). In the words of Paul to the jailer at Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts 16:31). If there were children who had died in infancy they would be saved. If children grow to maturity they also would need to be saved by the exercise of personal faith, just as their parents.

CREATION VS. EVOLUTION

M.R., Alden, Iowa

Question: How do you account for creation? Is not evolution a sufficient explanation?

Answer: Creation by divine fiat satisfies me. God "spake and it was done." According to the opening chapters of the Bible, all things were called into existence by the word of God. Evolution is development and progress by means of resident forces. Even so, the problem still remains as to the origin of these resident forces. Did these forces just happen? If not, the only other explanation is that God put them there. Then, too, the history of mankind proves the fact of moral devolution. Adam as created was sinless—made in the image of God; yet each of the great dispensations of history reveals a moral deterioration so great that it always has been necessary for God personally to intervene in destructive judgments in order to preserve the

race and accomplish the carrying forward of His all-embracing plans.

THE FLAMES OF HELL

L.H., Grand Rapids, Mich.

Question: Is hell a place of everlasting pain and torment, or is it a place where the wicked are consumed and afterward they experience eternal death?

Answer: Nobody knows about the life after death except as divinely revealed. Does not the second interpretation amount to the same thing as annihilation, a teaching not supported by Scripture? Since a literal lake of fire is mentioned, into which both the beast and the false prophet will be cast alive prior to the thousand years (Rev. 19:20) and will remain there unconsumed during the thousand years (Rev. 20:10), why deny that hell is a place? At the close of the Millennium another judgment takes place. This judgment will be for the wicked dead of all preceding ages (v. 5), and also for those who die during the thousand-year period. Whether or not the sufferings are literal, they will at least seem so to the suffering ones (Luke 16:22-26).

JUDAS

W.H.M., Johnson City, Tenn.

Questions: (1) What is the present status of Judas? (2) Was his act voluntary, one for which he alone was responsible? (3) Is the fourth commandment binding?

Answers: (1) We presume that you refer to Judas Iscariot, one of the apostles, but an unbeliever (John 6:64, 65). After having fallen from the apostleship, he committed suicide and went "to his own place" (Acts 1:25). No doubt he is there at the present time. His "own place" apparently corresponded to his life upon earth, the place which he not merely deserved but the one befitting his character. (2) However, we know of no reason for supposing that Judas was not personally responsible for his act of betrayal, an act deliberately planned and executed. (3) Observance of the first day of the week became the practice of the early Church, chiefly because it was the day of Christ's resurrection.

CHRISTIAN BURIAL

C.E.S., Plymouth, Ind.

Question: Who is entitled to a Christian burial, unbelievers as well as believers?

Answer: It is our belief that a clear distinction ought to be made. Remember, however, that the preceding sermon is to the living rather than the dead. The writer knows of a minister who had the reputation of getting every deceased person, saved or unsaved, into heaven.

When this minister moved away, he usually was sent for by the family of a deceased unbeliever. In our opinion, this was an unenviable reputation for any preacher to have. The funeral service is always a testing time for the minister in charge. Then, of all occasions, he should be true to his Master, and not conduct the service in such a manner as to leave the impression that even the unsaved go to heaven.

THREATENED LOSS

N.M.E., Bethany, Okla.

Question: Since I believe in eternal security, how can I harmonize this belief with Revelation 22:19?

Answer: Verse 19 does not refer to life already possessed, for if it did the apostle and all Christians who lived prior to this revelation would be deprived of the content of this promise. "If any man shall take away, etc., is broad enough to refer to all who read the Revelation. "Take away his [prospective] part, etc." That is, such a one will forever forfeit all right of access to the tree of life. Not that the person has already partaken of the tree of life, but that he never will have the opportunity of doing so. Also he will be denied entrance into "the holy city" (the New Jerusalem) and will never have a part in any of the good things written in the Revelation. Read also verses 14 and 15 of this chapter.

COMMUNICATION WITH THE DEAD

E.H., Chicago, Ill.

Question: Is it your belief that the time is not far distant when the living will be able to communicate with the dead?

Answer: No one has ever brought back a reliable message from the dead, or concerning the dead. If any man ever was able to do so, it would have been Lazarus, who was dead four days. All that God wishes us to know about the present or the future has been revealed to us in God's Word. It contains all we need to know.

MELCHIZEDEK

A.J.B., Youngstown, Ohio

Questions: (1) Was Melchizedek an "earlier appearance of Jesus Christ to Abraham"? (2) Who was he?

Answers: (1) How could Jesus thus have appeared before He was born? (2) There are several references in the Bible to Melchizedek (Ps. 110:4; Heb. 6:20; 7:1-28). From Psalm 110:4 we have a prophecy concerning the priesthood of Jesus Christ: "Thou art a priest forever after the order of Melchizedek." When Abraham met this king-priest, he acknowledged his superiority by giving

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him tithes (Gen. 14:18-20). Not only was Melchizedek "priest of the most high God," but he also was king of Salem (Jerusalem). Jesus was not a descendant of the priestly family of Aaron, but belonged to the tribe of Judah. That is, He was a king-priest, as we learn from Hebrews 6:20. Jesus will yet occupy the throne of His father David. Jesus Christ was also an "high priest forever, after the order of Melchizedek." The phrase in Hebrews 7:3, "without father, without mother," appears to mean simply that Melchizedek was without genealogy. Nor is there record of the end of his priesthood, hence "without beginning of days, nor end of life." Melchizedek's priesthood was thus typical of Christ's, who was a "priest forever."

OBSERVANCE OF SUNDAY

R.E.S., Chicago Heights, Ill.

Question: Why do we observe the first day of the week instead of the seventh? When was the seventh day abrogated?

Answer: First of all, chiefly because our Lord arose from the grave on this day. He appeared to the disciples on that day (John 20:19). Paul instructed the Corinthians to "lay by in store" on this day (I Cor. 16:2). The early Christian Fathers are said to have referred to the first day of the week as the day for Christian worship. Thus the first day of the week gradually became the day of worship in the Church. In A.D. 321, Constantine issued an edict requiring a certain degree of abstinence from labor on the Lord's day, which was the Christian Sunday. Thus, this day instead of the seventh, gradually became the day of general worship and rest for Christians.

PROPORTIONATE GIVING

R.B., Burlington, Wis.

Question: If a person has an income of \$100 and wishes to tithe it, what would the amount be?

Answer: Exactly \$10. But the Christian is not limited to one-tenth, neither were the Jews. Proportionate giving is taught in I Corinthians 16:2, but the exact proportion is not stated. The measure is "as he hath been prospered," or "treasuring up whatever he may be prospered in." Regularity is also enjoined: "Upon the first day of the week."



We are sinful creatures, and our holiest service can only be accepted through Jesus Christ our Lord. When we walk in the light, as He is in the light, and are having unbroken fellowship with God, and God with us, it is because the blood of Jesus Christ His Son is cleansing us from all sin. No holy service is a ground of acceptance with God. Christ alone is that ground. On the other hand, the fact that our holiest things need to be accepted through Christ is no reason why we should neglect to be holy. Though sinful creatures, we must not be sinning creatures—a very different thing indeed.

—J. Hudson Taylor.

January, 1942

Dr. Robert G. Lee, Forceful Southern Preacher, Will Speak

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January 11

THE INFANCY AND BOYHOOD OF JESUS

Luke 2:25-35, 39, 40

Golden Text: Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

*"Nobody knows what a boy is worth,
And the world must wait to see;
For every man in an honored place
Is a boy that used to be."*

*"Nobody knows what a boy is worth,
A boy with his face aglow;
For hid in his heart are secrets deep
Not even the wisest know."*

JESUS was "only a boy" as He grew through infancy and childhood, but in that baby and that boy rested all the hopes of mankind. While He was not just like any other boy, yet His growth and development were normal, and we may learn much that will enable us to help the boy in our home, in our block, or in our church.

The mother of Jesus, in fulfillment of the law of her people, on the eighth day identified Him with the nation (Luke 2:21), and then at the end of forty days brought Him, with her humble sacrifice, to present Him to the Lord. There a beautiful and prophetic scene took place as the Holy Spirit revealed to godly old Simeon His

I. Complete Salvation—in a Baby (vv. 25-35).

The Holy Spirit (not yet come as the indwelling presence in believers' hearts) had come upon Simeon, a man right with God and with a deep longing in his heart for the coming of the Messiah—"the consolation of Israel." He was assured of living until that day, and now as he waited in the Temple the babe who fulfilled that promise was laid in his arms.

He blessed God as he broke forth in praise and prophetic utterance. Note the full conception of the work of the Redeemer—deliverance from bondage and fear of death, light to the Gentiles and glory to Israel, a stone of stumbling but also of rising again. A revealer of the hearts of men—yes, and One whose sacrificial death would pierce the heart of His mother.

One is glad that Simeon and Anna (v. 36) and "them that looked for redemption in Jerusalem" saw in Mary's infant son the Son of God incarnate, for round about was unbelief (John 1:11), hatred (Matt. 2:16), and indifference (Matt. 2:4, 5).

Is it not so today? Christmas has just

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been celebrated. How many saw the babe in the manger as Jesus the Saviour? Thank God, some did, but we ask in all kindness, did you? Some hate His name, but many more just as effectively shut Him out of their lives by indifference.

The scene changes—the little family is back in Nazareth in the humble home—and there we see

II. Perfect Development in a Boy (vv. 39, 40).

The period from infancy to accountability (twelve years) is summed up in the full-orbed growth of the boy Jesus described in verse 40. "The one business of every child from birth to twelve, or somewhere around there, until the period of adolescence, is to grow without any sense of responsibility except obedience to authority; and obedience in the case of a child is always in order to give the child perfect freedom from everything else, without any sense of responsibility. That is the story of Jesus: He grew!" (G. Campbell Morgan).

Growth is, first of all, physical. Jesus stands by the side of every boy and girl as the body grows from babyhood to maturity, for He too knew that experience. We may talk to Him as an understanding Friend about the physical needs and problems of our children. Let us remember that here, as elsewhere in Scripture, the physical body is recognized as important.

Mentally, He experienced growth. The strange, apocryphal tales about the child Jesus, representing Him as a man of mature wisdom in a child's body, do not compare even remotely with the beautiful naturalness of a keen-minded boy asking questions, observing, always learning. Boys and girls, you may talk with confidence to Him about your lessons, your growing interest in this exciting world of ours, of your need for guidance in learning. Be sure that He will understand.

The crowning touch upon the growing personality of the child is the spiritual. We read of Jesus that "the grace of God was upon him." "Grace," says Dr. Morgan, "is first, that which delights and charms. Grace, secondly, is desire to impart to others the things that make them happy. Grace, finally, is the activity that does this at all costs." A gracious child is an altogether delightful being; and when that graciousness is the result of the "grace of God" upon him, it is surpassingly lovely, for it makes him Christlike, even in the days of childhood.

Great and grave has been the neglect of the spiritual life of children for whom much has been done physically and mentally. Christian parents must not make that mistake—and they need not, for the Lord Jesus here too stands ready to

counsel, guide, encourage, and strengthen in every good purpose and deed.

January 18

JOHN THE BAPTIST AND JESUS

Luke 3:1-6, 15-17, 21, 22

Golden Text: Thou art my beloved Son; in thee I am well pleased.—Luke 3:22.

A REED shaken with the wind?" No. "A man clothed in soft raiment?" No. "A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." Such was the testimony of Jesus (Matt. 11:7-11) about the man who in our lesson of today bears his testimony concerning Jesus.

He was a man of unique personality, with a striking message, full of loyalty and real humility. Consider him as

I. John: the Preacher of Repentance (vv. 1-3).

The times in which a man lives will often make or break him. If times are dark and difficult most men submit to the burden of the day, without protest or effort. But not so with John. The period in which he lived is graphically brought before us as we consider the names of civil and religious leaders mentioned in verses 1 and 2. Tiberius Caesar, the emperor, was virtual dictator, "faltering, ambitious, cruel, licentious, infamous, inhuman" (Van Doren). Pilate was the governor of Judea, who later condemned Jesus to the cross. Herod was a seducer and murderer. Annas and Caiaphas shared the infamy into which the priesthood had fallen.

God needed a man with a flaming message of judgment, and He had him ready out in the wilderness, far from decadent Rome and spiritually dead Jerusalem. Upon this man John came the message, a word from God—"Repent"—which stirred the whole countryside. But he had even a greater mission, for he was

II. John—the Forerunner of Jesus (vv. 4-6).

He humbly identifies himself as the voice in the wilderness prophesied by Isaiah. His was the important duty of preparing the way for the coming of the Lord Jesus.

The picture is that of the preparation for the coming of an oriental monarch. When he "was about to make a journey, a servant was sent before him to prepare the highway. Valleys needed to be filled, hills lowered, crooked places made straight, rough ways made smooth. Thus,

before men would be ready to receive Christ, moral obstacles must be removed, men must repent of their sins and turn from them" (Erdman).

Isaiah says that "all flesh shall see the salvation of God," something which God has made possible, but which we have not even yet fully carried out. The gospel is universal in its character for all mankind. This prophetic word will, of course, have its complete fulfillment when the King comes to reign. Then "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them" (Jer. 31:34).

However great though John was as preacher and forerunner of Jesus, we find his essential greatness as

III. John—the Follower of Jesus (vv. 15-17).

The humility of the man, his recognition of true greatness in Christ, his willingness to efface self, is seen in the words of these verses and in such other passages as John 1:29, 30, where he directed his disciples to Jesus, whom they followed, and John 3:26-30, where in response to the effort to make him jealous of Jesus because his (John's) disciples followed Him, John replied, "He must increase, but I must decrease." He was glad to be the friend of the Bridegroom who rejoiced when the Bridegroom came (John 3:29). He declared himself unworthy to loose the latchet of Christ's shoe (Luke 3:16).

The Christian virtue of humility is evil spoken of by a world of force and hatred, but it is still precious in the sight of God, and the ornament par excellence of Christian character. "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5).

As he put himself in the background, John put Christ forward as the one whose baptism would not be a material element, water, indicating the inward change of repentance, but would be with Holy Ghost fire, cleansing and transforming life.

However, the Christ who comes as a Saviour to the repentant one, comes also as the flaming fire of judgment upon the impenitent. There is wheat and chaff in the world of men, and the fan of Christ will soon separate the wheat which goes into His eternal garner from the chaff which He will burn with unquenchable fire.

Our God is a God of unfathomable grace, but He is also a God of severest judgment upon those "that obey not the gospel of our Lord Jesus Christ." Read the solemn words of II Thessalonians 1:7-9. It is an awful thing to reject the Saviour, and thus to make Him our Judge.

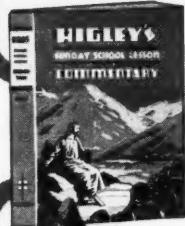
January 25

THE TEMPTATION OF JESUS Matthew 4:1-11

Golden Text: *For we have an high priest . . . [who] was in all points tempted like as we are, yet without sin.—Hebrews 4:15.*

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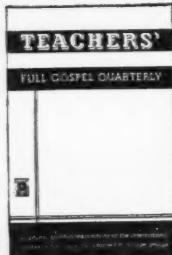
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"WE have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4:15, R.V.). We recognize that Jesus was tempted as the Messiah (see Matt. 4:3, 6) and as One who had no sin, and yet He was tempted in all points as we are; and we may learn from His temptation how to meet temptation and be victorious over it.

I. Temptation.

It is the common lot of all mankind to be tempted (I Cor. 10:13). The strongest and most noble of men are subject to it; angels were tempted—yes, even Jesus was tempted. We need to know about temptation, so we note

1. What It Is (v. 1).

Temptation is of the devil. It is, as Principal Fairbairn expressed it, "seduction to evil, solicitation to wrong. It stands distinguished from trial thus: trial tests, seeks to discover the man's moral qualities or character; but temptation persuades to evil, deludes that it may ruin. God tries. Satan tempts."

Note that temptation is not sin, but yielding to the temptation is sin. Luther well said, "We cannot keep the birds from flying over our heads, but we can keep them from building nests in our hair."

We are told by James (Jas. 1:13-15) that man is tempted by his own lusts. He also tells us that God may permit temptations or trials to test our faith (Jas. 1:2, 3), but His purpose is only to prove us able to stand. God does not suffer us to be tempted beyond endurance, but provides a way of escape (I Cor. 10:13).

2. How It Works (vv. 2, 3, 5, 6, 8, 9).

Satan has only three temptations, although he is a master at giving them different appearances. The temptation of Jesus followed the same threefold line as that of Adam and Eve (Gen. 3:6), which is described in I John 2:16 as the general temptation of all men, namely, "the lust of the flesh, the lust of the eyes, and the pride of life." Observe how Satan worked on Jesus—

a. By appealing to the flesh (vv. 2, 3).

Jesus had fasted forty days, and Satan took advantage of that fast to suggest that He use His divine power of creation to satisfy His hunger. To do so would have been to deny His very mission on earth. He had become man in order to become God-man Redeemer. He met and defeated Satan with the weapons which man can use.

Satan observes in man the normal appetites of his body, excites them to a high degree, and then tempts him to satisfy them in an improper way.

b. By appealing to pride (vv. 5, 6).

God had promised to keep Jesus "in all his ways" (Ps. 91:11), but casting Himself from the Temple was not one of God's "ways" for Him.

The devil wants us to be presumptuous and call it faith, and this is his pitfall for one who really wants to believe—cause him to become a fanatic and substitute foolish presumption for faith.

c. By appealing to the eyes (vv. 8, 9).

By showing Christ the kingdoms of the earth in some kind of striking panorama, or moving picture, he offered a short cut to their rule by a brief act of worship of him, rather than by way of the cross. The devil showed his real purpose here. He wants worship—he wants us to bow to him instead of to God.

Satan still has his "pretty pictures" to show mankind. He dresses up vice and sin to look attractive. He makes the wine attractive and lets it "go down smoothly," but "at the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:31, 32, R.V.).

II. Our Lord Was Victorious Over Satan.

We, too, can triumph in His blessed name. To do so we need to study the way of victory.

1. How to Gain It (vv. 4, 7, 10).

Three steps appear.

a. By the right use of Scripture.

If our Lord needed and used that weapon, how can we possibly do without it? How can we use it if we do not study it and hide it in our hearts (Ps. 119:11)?

b. By complete dependence upon God.

Every Scripture used by Jesus against Satan honored God the Father. We can not fight Satan in our own strength. Luther was right—

*"Did we in our own strength confide,
Our striving would be losing."*

The real victory for the Christian is to bring Satan to the foot of the Cross. Christ defeated him completely there, and we may plead that victory.

c. By denouncing Satan.

Jesus sent him on his way. We may do the same, in Jesus' name. It is always a serious error to argue with Satan, or even to discuss matters with him. He is not divine, but he is a supernatural being with knowledge and cunning which are too much for us. Meet him with Scripture, honor God by your faith in Christ, then "resist the devil, and he will flee from you" (Jas. 4:7).

2. What It Brings (v. 11).

When the defeated devil left Christ, angels came and ministered to Him. The overcoming of temptation brings victory, peace, and blessed rest. This is ever true in the life of the believer. Temptations victoriously met make one stronger in meeting the next temptation. There is always a next one, for we read (Luke 4:13) that the devil left Christ only "for a season." He always comes back, but we may be stronger as we meet him again. Then, too, the experience of victory over temptation prepares us to help our weaker brethren as they are assailed by the adversary.

February 1

JESUS CALLS FOR DISCIPLES

Luke 5:1-11

Golden Text: Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

FOLLOWERS of Christ are those who have not counted their goods nor their persons their own, but have willingly yielded all to Him. Obviously, many who profess to follow Him have only done

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so in that measure which will not interfere with their own plans and interests. They need to study this lesson with care.

The call of Christ is one which demands willing, wholehearted obedience.

I. Yielded Possessions (vv. 1-3).

These disciples had already responded to the ministry of Jesus and had followed Him for a time (see John 1:35-4:54), but they did not yet know the fullness of surrender to Christ and had now gone back to their old work of fishing. May they not be typical of many in our day who know the Lord and have for a time followed Him closely, but have again become engrossed in their daily vocation, perhaps just making money?

Jesus was now ready to call them out into a lifetime of service, and the first thing He did was to ask the use of their chief possession, their boat. That was first yielded to Him.

It was not by chance that it was Peter's boat which was just at hand when the Master needed it. Such things do not "just happen." The destinies of men are in the hands of God, and with His children the simplest happening is known to and controlled by Him. He who numbers the hairs on our heads, He who observes the fall of the sparrow, knows about everything that happens to us.

II. Yielded Service (vv. 4-7).

Having completed His teaching by word, Jesus had a special object lesson for Peter and the others concerning the

fruitlessness of service apart from His guidance and control, and the blessed results which come from obedience to Him.

Taking them where He found them, He showed the disciples that He was the Master even of their secular vocation of fishing. He is the One who knows more about your business than you do, who can give or withhold His blessing. All that we have has come to us from His hand, and it is all within His control.

This Almighty One was ready to call these fishermen out into the greater business of fishing for men by revealing to them His mighty power to bless and prosper the fisherman—who becomes a fisher of men.

III. Yielded Lives (vv. 8-11).

The giving of their possessions, the yielding of their work into His hands in obedience, led up to His call for the yielding of their lives.

Often we speak of God's claims upon the life of the Christian as though it were the fiat of an autocrat, one who demands his rights. God might well do so, for He has full authority and power over all of us, but He is a gracious God and gently leads His children along to the place where they make their own decision to leave all and follow Him.

The work of God in the world is carried on by men. The joy of proclaiming the gospel was not given to the angels, but to redeemed men and women. Knowing the regenerating grace of God in their own lives, they have been called during all this Christian era to go out to tell others.

In preparation for that ministry our Lord needed yielded lives, which He sought and found in these humble fishermen. They were "not visionaries or dreamers, but were practical men with common sense. They had been disciplined in the school of common toil Though unlearned so far as formal theological training was concerned, these men were teachable. Under the tutelage of the Son of God Himself they received matchless informal training leading to a record of service which the world will never forget. It is that sort of teaching that counts. We, too, may learn in the school of Christ, through a study of His Word, assisted by His Spirit, and through the yielding of our lives to His control" (B. L. Olmstead).

Christ no longer walks this earth to seek and call out disciples as He did these men, but the blessed succession of those of whom it may be said, "They forsook all and followed him" (v. 11), continues to this day.

We repeat what we have said before, that one of the thrilling things about teaching Sunday school is that somewhere, in some class this next Sunday, God is going to touch the heart of some boy or girl who will be a leader for Him for the next generation. No, not necessarily another Moody, or another Wesley, or another Finney, but another follower who will leave everything to go with and serve Jesus Christ. He may be in your class, teacher, this next Sunday. Are you ready to give him God's message, and pass on to him in all faithfulness the clear, tender call of Jesus, "Follow me, and I will make you a fisher of men"?

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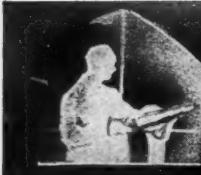
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WHAT CHRISTIANS OUGHT TO DO THIS YEAR

1. Praise the Lord (Ps. 34:1).
2. Pray to the Lord (Luke 18:1).
3. Proclaim the Lord (Ps. 89:1).

—Harry G. Hamilton.

THE "IFS" OF ANSWERED PRAYER

1. If you Ask by the Authority of Christ (John 14:13).
2. If we Abide in Him (John 15:7).
3. If His Words Abide in Us (John 15:7).
4. If it is a United Petition (Matt. 18:19, 20).
5. If we Obey God's Commands (I John 3:21, 22).
6. If we Ask According to His Will (I John 5:14, 15).

—J. H. Dampier.

THE HEART OF CHRIST

Matthew 11:29

1. Heart of Love (Rom. 8:35).
2. Heart of Sympathy (Mark 1:41).
3. Heart of Regard (Ps. 102:17).
4. Heart of Mercy (Jude 21).
5. Heart of Grace (John 1:14).
6. Heart of Care (I Pet. 5:7).

—John A. Ramsay.

SLEEPING SAINTS

Ephesians 5:14

Introduction: Saints do not sleep in the grave; they sleep right here.

1. Natural Condition—sleep, a symbol of death (I Tim. 5:6).
2. Supernatural Provision (II Pet. 1:19).
3. Divine Commission—Arise! Go! (Isa. 60:1, 2).
4. A Definite Decision (Josh. 24:15).

—M. E. Hawkins.

FACING THE NEW YEAR

Introduction: The challenge of the divine commission (Matt. 28:19).

1. With Divine Completeness—God's number for the tribes of Israel was twelve (Gen. 29:28).
2. With Divine Readiness in Waiting—they were together in one place (Luke 24:49).
3. With Divine Receptiveness—they were together in obedience to the command to tarry in Jerusalem (Acts 1:8).
4. With Divine Fullness or Infilling—they were all filled with the Holy Spirit (Acts 2:2-4).
5. With Divine Results in Fruit Bearing (Acts 2:47).

—F. Arthur Grunewald.

OUR RIGHTEOUSNESS IN 1942

I. Our Righteousness—Man.

1. Of little value (Isa. 64:6).
2. None that will satisfy (Rom. 3:10).

II. Our Righteousness—Christ.

1. As God, the Redeemer, Healer, High Priest.
2. As Man—He was tempted, smitten, crucified.

III. Our Righteousness in Christ.

1. On earth—justification, peace of God, a new life and walk.
2. In heaven—we shall be incorruptible, like Christ, and saved forever.

—W. R. Taylor.

THE YEAR AHEAD

Philippians 3:7-14

Introduction: This is inventory time. The old year has passed. We must face the facts. Forgiveness from God for our blunders, failures, etc., to be sought. Then forget them (Phil. 3:14a).

I. Viewing the Future.

1. A year of new opportunities for the people of God (Esther 4:14b).
2. A new opportunity for the unsaved (Isa. 55:6, 7).

II. Viewing the Field.

1. A world-wide field (Matt. 28:19, 20).
2. A ready and needy field (John 4:35).

III. Viewing the Victory Through Faith.

1. A personal faith in God (I John 5:4).
2. Prayer of faith based on God's unchangeable promises (Mark 11:24).

Conclusion: Hats off to the past, but coats off to the future!

—James N. Easterwood.

LOOKING TOWARD THE FUTURE

Philippians 3:12-14

I. Looking at Past Attainments (v. 12).

1. Brings dissatisfaction (v. 4).
2. Brings humility (vv. 8, 9).
3. Brings renewed determination (v. 13a).

II. Looking Toward the Future (v. 13).

1. "This one thing I do"—concentrated effort.
2. "Forgetting"—the past is to teach us how to meet the future.
3. "I press toward the mark"—reaching toward the future.

III. Looking Toward the End of the Race (v. 14).

1. The race is always upward—high calling.
2. Toward likeness in Christ (Ps. 17:15).
3. To the end—in the presence of Christ.

—A. Estus Mason.

THREE QUALIFICATIONS OF A PREACHER

1. He must be sent of God.
2. He must be taught of God.
3. He must be in direct communion with God.

—W. R. Manders.

ENOCH

1. Walked with God (Gen. 5:22, 24).
2. Was well-pleasing to God (Heb. 11:5).
3. Witnessed for God (Jude 14, 15).
4. Went to be with God (Gen. 5:24).

—James Ostema, Jr.

QUALIFICATIONS FOR CHRISTIAN SERVICE

1. A New Creature (II Cor. 5:17); Paul, not Saul.
2. A Servant (Gal. 1:1); not of men, but of Jesus Christ.
3. Called (Rom. 1:1); not a volunteer.
4. Separated (Acts 13:2) unto the work to which God calls.

—Gershon A. Biederman.

PAUL AND BARNABAS—SOUL-WINNERS

Acts 14:1

1. A Constraining Voice—"constraineth us" (II Cor. 5:14).
2. A Convincing Voice—"God so loved" (John 3:16).
3. A Compelling Voice—"ye must" (John 3:17).
4. A Condescending Voice—"nothing to glory of" (I Cor. 9:16; 19-23).

—Milton Cox Sealey.

CONSOLATION

John 14:1-3

1. Comfort (v. 1a).
2. Confirmation (v. 1b).
3. Command (v. 1c).
4. Celestial Homes (v. 2a).
5. Confidential Evidence (v. 2b).
6. Construction Now On (v. 2c).
7. Coming Again (v. 3a).
8. Caught up to be with Him (v. 3b).
9. Close Fellowship (v. 3c).

—Elmer E. Bloom.

WHEN JESUS LOOKED

1. When He Looked upon a Hard-hearted People (Mark 3:5).
2. When He Looked upon a Suffering Individual (Mark 5:32).
3. When He Looked upon a Money-mad Throng (Mark 10:23).
4. When He Looked upon a Man in a Sycamore Tree (Luke 19:5).
5. When He Looked upon Real Spiritual Giving (Luke 21:1-3).
6. When He Looked upon a Disobedient and Denying Follower (Luke 22:61).

—Albert E. Beasley.

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And how to reach the home above;
To trust in God whate'er befall,
Be ready at the Master's call;
For any task that He may give;
And thus through all the year to live
For Him who gave Himself for me,
And taught me that my life should be
A life unselfish, not self-willed,
But with the Holy Spirit filled.

—Author Unknown.

THREE ASSURANCES OF A PROSPECTIVE MISSIONARY

1. Opportunity (I Cor. 16:9a).
2. Opposition (I Cor. 16:9b).
3. Overwhelming Victory (II Cor. 2:14).

—Robert D. Wyatt.

A LOOK AT "MY CHURCH"

(A study of the local church)

1. My Church Should Proclaim a Message Made Vital by the Blood of Jesus Christ (I Cor. 15:1-4).
2. My Church Should Have a Manner Made Virtuous by the Presence of Jesus Christ (II Pet. 3:11).
3. My Church Should Have a Mission Made Victorious by the Promise of Jesus Christ (Matt. 28:19, 20).

—Virtus L. Buzbee.

SEVEN PRECIOUS THINGS OF PETER

1. The Trial of Faith (I Pet. 1:7).
2. The Blood of Christ (I Pet. 1:19).
3. The Living Stone (I Pet. 2:4).
4. The Chief Corner Stone (I Pet. 2:6).
5. The One in Whom We Believe (I Pet. 2:7).
6. The Faith (II Pet. 1:1).
7. The Promises (II Pet. 1:4).

—Gospel Message.

PSALM 103

For Christians—

A Song for a Saint (vv. 1-18).
An Anchor for the Anxious (v. 19).
A Chorus for Creation (vv. 20-22).
For the Unsaved—

"Forget not" the past (vv. 10, 12, 19).
"Now is the accepted time" (vv. 3-6, 11, 13-16).

"Bless the Lord, O my soul!" begins and ends the psalm. Can you do it?

—Miss E. Edmunds.

HE CALLETH THEE

Mark 10:49

- He The Father (Isa. 1:18).
The Son (Matt. 11:28-30).
The Spirit (Rev. 22:17).
Calleth By His providences (Ps. 119:67).
By His servants (John 1:46).
By His Word (Ps. 119:105).
The sinful (Mark 2:17).
The indifferent (Eph. 5:14).
The self-righteous (Ezek. 33:13).
—Fred S. Shepard.

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3. Over Suffering (I Pet. 4:12, 13).
4. Over Death (I Cor. 15:55-57).
5. Over Everything (I Thess. 5:18).

—Walter S. Patrick.

A NEW WAY TO LIVE

Colossians 3:1-17

1. The New Objective (vv. 1-17).
2. Put off the Old Life (vv. 5-9).
3. Put on the New Life (vv. 10-14).
4. The Results to Expect (vv. 15-17).

—J. H. Dampier.

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—W. H. Griffith Thomas.

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By Synthesis

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2. Take one passage from Scripture, and proceed step by step with an argument which leads back to your text as its natural conclusion.

EXAMPLES

1. "I am the bread of life" (John 6:35).
2. "I am the light of the world" (John 8:12).
3. "I am the good shepherd" (John 10:11).
4. "I am the resurrection" (John 11:25).

Or, Christ Jesus—

1. The Sustainer.
2. The Guide.
3. The Protector.

4. The Perfector of the spiritual life.

Suggested texts for similar treatment: I John 1:5; John 8:12; Matthew 5:14; Ecclesiastes 3:11; I Corinthians 1:24.

—R. J. Wardell.

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And is it not delightful to remember we are not only praying for many, but being prayed for by many? And how helpful not to spend too much time proportionately in prayer for ourselves (though that is needful), but to enjoy the blending to which our Father leads, so that we pray for a brother, and he prays for us, instead of each being occupied selfishly with himself. Even in physical things we ever need others. In spiritual fellowship we gain much by remembering others, though our object is beyond this—for prayer is the fruit of love, and prayer ever seeks the glory of God.

The heaven of heavens cannot contain God, but prayer can reach His bowed-down ear. All nations before Him are less than nothing, but the prayer of the upright, however insignificant they are, is His delight. No man can stay God's hand, or say unto Him, "What doest Thou?" But prayer can cause His hand to be with us, and can confidently plead, "Do as Thou hast said." Prayer is not potent in itself, but the prayer of faith is prevailing, for it is a laying hold of One who is omnipotent. How often we look to our worthless planning, and seem to regard trust in God as a last resource, but actually it, or rather He to whom we pray, is the first resource, without whom all our planning is vain. Prayer makes light of difficulties, and knows nothing of impossibilities, for with God all things are possible. Prayer is not based on human reasoning but on divine promises. Prayer does not see Anakim and cities walled up to heaven, but holds Him who is in heaven, and to whom Anakim are less than grasshoppers. Prayer knows nothing of circumstances changing God, but it knows much of God changing circumstances. Prayer is not our will altering natural laws, but it is our will within God's will bringing into activity spiritual principles. Prayer is not a tool given to a child to use at his misguided pleasure, to injure himself and others, but a precious instrument which is only usable when there is the gracious inworking of the Holy Spirit to direct our whole being. Then there is the true power of prayer, against which nought of man or of Satan can stand, so that we marvel not when we read the sentences together, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."—Student of Scripture.

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The Preaching for Our Day

(Continued from page 267)

ner, dealt drastically with a book recently published by a Columbia University professor, which he says, "smears the minds of kids." He refers to his own school, Dartmouth, which prided itself on its broadmindedness in placing all sorts of skeptical views before the students, so that they might choose for themselves. He refers to a statement by the president of the college made on the silver anniversary of the school, in which he admitted that the college had failed by encouraging students to take a skeptical viewpoint, assuming that students were able to examine all sides of every question and make up their own minds. The president said, "We are now reaping the tragedy of our error." They had hoped that they were making broadminded Americans, but found they had made only disloyal Americans. "We should have affirmed our pride in our patriots. We should have honored and eulogized them, even glorified them and their brave and keenly conscious sacrifices." Men and women even in secular walks of life are sick of the middle-of-the-road attitude which places in the hearts and minds of young people all sorts of doubts and questions. We need a revival of honest, upright, properly dogmatic preaching of the truths of God—a simple, straightforward presentation of God's standards.

BUT ABOVE ALL, LET'S GET BACK to the business of preaching. Let's not be distracted by the thousand and one other duties. One of the great preachers of the past generation said that the tragedy of many a preacher's life is that as he goes on in his ministry he becomes involved in so many interests and occupations that he has no time to study, and that his ministry, which should become richer with the years, becomes thinner, until he finds himself an old man going through the motions of reproducing something which has little meaning to him and little power in the lives of his people.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

Evangelistic and Bible Conference fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the Moody Monthly office.—Editors.



THE national convention of the International Association of Evangelists will convene at Charlotte, N.C., Dec. 28 to Jan. 4. The sessions will be held in the Armory auditorium, which seats four thousand. All sessions will be open to the public. Many outstanding speakers and singers will be on the eight-day program. Headquarters of the convention director, Elmer C. Miller, will be at Hotel Selwyn.

In the Times Square district of New York City each Saturday night, a city-wide "Youth for Christ" radio rally is held under the direction of Jack Wyrtzen. The place of meeting is the Gospel Tabernacle, Eighth Ave., near Forty-fourth St. Beginning at seven thirty a half hour song service is conducted; then at eight o'clock the service goes on the air over station WHN. The program consists of special music, testimonies, and a gospel message. For the next hour some of the country's outstanding speakers are heard. During the first month of these meetings the attendance grew to more than five hundred young people. Many souls have been saved, and so far word has come from as far away as Nova Scotia, New Brunswick, and from many of the states.

The First Evangelical and Reformed Church of Tamma, Ill., called Charles Boren for two weeks in October. L. C. Minsterman, the pastor, writes, "This was the first time we had engaged an evangelist, and he has been instrumental in reviving the people. It was a cleansing for the congregation. Not only were there 33 decisions and new members added, but many church members rededicated themselves to the Lord. There is a renewed prayer life. Men and women have learned to pray in public. They keep a prayer list of the unchurched and unsaved with whom they visit and pray."

The Bible conference conducted in the Oakley Baptist Church, Cincinnati, Ohio, by Tom Presnell was reported as a mountain-top experience. God through the Holy Spirit poured out the blessings the people anxiously sought. Audiences increased to three times the normal size for that congregation, and many came from other parts of the city. The church is rejoicing in a new spiritual vision under the leadership of the pastor, Emerson Russell. Following the Cincinnati conference Mr. Presnell went to Grand

Prairie, Ohio. Crowds were not so large here, yet many came from Marion and Upper Sandusky each night. The testimonies and outward manifestation on the part of the church was highly indicative of the extent of the blessing God gave His people.

The Tebo Gospel Party, consisting of Merle E. Tebo and two musicians, spent three weeks with the First United Brethren Church, Danville, Ill., W. R. Seitzinger, pastor. This was followed by two weeks in the City Mission, Holland, Mich., where George Trotter is superintendent. Great interest was shown by the large audiences that attended. Mr. Trotter said that it was the best campaign the mission has had for some time. The party next went to Westfield, N. Y., where a series was held in the First Baptist Church, A. T. Bennett, pastor. This was the second campaign the party has conducted in this church this year.

On October 18, L. C. Robie finished a five week union campaign in Elmira, N. Y., where twelve churches co-operated in a city-wide effort. A specially built portable tabernacle, seating seven hundred people, was used. Mr. Robie was assisted by H. C. Mosher as director of music and general manager. Don Tobey, of Hubbard, Ohio, was pianist and young people's worker. After months of prayer by groups in many districts throughout the city, the power of the Holy Spirit was felt from the beginning of the meeting. Each night some who were unsaved found Christ, and Christians came into a deeper experience of divine grace. A large number of young people dedicated their lives to Christian service. The newspapers co-operated in giving publicity to the meetings. On Oct. 26, the party began a campaign in the Locust Dale, Pa., Evangelical-Congregational Church. The preparation which had been made for the meeting caused crowds to attend from the start, and many found salvation and victory in Christ.

Two meetings in October are reported by Marion Beene. They were held in the Second Baptist Church of Greeneville, Tenn., B. H. Willis, pastor, and in the First Baptist Church, Broken Arrow, Okla., where B. H. Elsey is pastor. During the day Mr. Beene had the privilege of speaking in the huge tobacco warehouses in Greeneville, and in the Greene County court house. There were 55 conversions and many reclamations in the two meetings. In the Baptist Tabernacle, Knoxville, Tenn., there were 7 conversions in the first service.

The Berean Baptist Church of Grand Rapids, Mich., H. A. Keithley, pastor, reports a time of spiritual blessing during a two weeks effort led by Dr. John R. Rice. More than 50 made public confession of faith in Christ, many back-

sliders were reclaimed, and several came for church membership.

Wes Auger reports a gracious two weeks spent with "The Chapel at Brown and Vine" in Akron, Ohio, of which Carl Burnham is pastor. The meeting started slowly, but on the second Sunday morning there was a break among the Christians, and that night the first public decisions were made. During the week that followed, the Lord poured out His blessing in a wonderful way. Some outstanding conversions were recorded, and many Christians discarded things of the world and were greatly revived. Mrs. Auger conducted the children's meetings.

Gerald E. Bonney writes, "We conducted a union campaign in the Methodist Church, Franklin, N. H., where Dr. J. K. Craig is pastor, and the Baptist Church, J. F. W. Howell, pastor. We are the only evangelists who have visited the city for the past twenty-five years, and found a real hunger for this type of evangelism."

Neil McIntyre, blind evangelist, was with the Camanche Baptist Church, Camanche, Iowa, for two weeks in November. The pastor, R. Courts, writes that Mr. McIntyre preached the gospel kindly but forcefully, sang solos of his own composition, and effectively led the congregation in singing the old gospel hymns. Christians were greatly blessed and some unsaved were led to Christ.

Violet Heefner, assisted by Bernice Sellner and Ida Vogel, held an eight day series the first week in November in the United Brethren Church, Champion, Neb., where 17 accepted Christ. On November 14, the party began a six day meeting in the Chase United Brethren Church, thirteen miles west of Lamar. Souls were won for Christ and four young people volunteered for Christian service, two of whom were school teachers. Good crowds attended throughout the campaign. Ray Ransom is pastor of the two churches. Following the close of the meeting the party began a six day series with the Crete United Brethren Church near Champion, Neb., which is Mr. Ransom's third charge. Seventeen souls were won to Christ and eight young people gave themselves for Christian service. The six volunteers from the previous meetings gave two minute talks on why they were glad they had dedicated their lives to the Lord's work.

Jimmie Davis, song leader for the Harry VomBruch party, and Johnnie Hallett, pianist, have been helping pastors in special meetings this fall. A successful campaign in November was held with Albert Lindsey, Jr., in the Grace Presbyterian Church, Peoria, Ill. The pastor did the preaching and the musicians led the song services and conducted youth rallies prior to the regular eve-

ducted for two weeks in November and December by Dr. William H. Rogers in the Twentieth Street Baptist Church of Huntington, W. Va.

The Peter McCarthy Mission of Joliet, Ill., reports for the year: 428 conversions, 7,678 free meals, 3,579 free beds, 320 police court and jail visits, free clothing for 1,343 persons, relief to 132 families, bus and railroad fare to 173 persons. Mr. McCarthy reports that the thirty-second anniversary of the founding of the mission was celebrated in November. During that time there has never been an accident or death in the mission, he has never had to call the police, nor has he ever taken a collection in the building.

The Mount Washington Presbyterian Church of New York City celebrated its ninety-fifth anniversary in October, with seven days of special services. The church was founded by Samuel Thompson on October 18, 1846, with ten charter members. A granddaughter of the founder attended the anniversary service, and many past elders and trustees marched in procession to special places of honor at this meeting.

K. L. and Mrs. Finley brought blessing to the Baptist Church, Oreana, Ill., during a two-week meeting in November. Five young married couples and several other young people were baptized by the pastor, Robert W. Shobe. Good attendance at every service was secured by featuring the musical abilities of Mr. and Mrs. Finley.

Thousands of Christian friends all over the world who have been blessed by the true and trenchant ministry of the First Baptist Church of New York City will join in praising God for the half century of service for Christ rendered in its present church structure. The cornerstone was laid by Dr. I. M. Haldeman, of blessed memory, on September 25, 1891. The occasion was appropriately remembered by special services under the direction of the pastor, Dr. Arthur F. Williams, from December 7 to 14. The special speaker was Dr. William L. Pettingill. In four years, if the Lord tarries, this historic church will observe its two hundredth anniversary.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding assisted in the Texas Bible conferences featuring Irwin A. Moon, in Dallas, Houston, San Antonio, and El Paso.

Dr. Henry Ostrom was guest speaker November 12, at the annual praise meeting of the missionary societies of the Memorial Presbyterian Church, St. Louis, Mo., W. E. McClure, D.D., pastor. His ninth annual Bible conference in the First United Presbyterian Church of Toledo, Ohio, G. G. Latal, pastor, was full of blessing. A three day Bible conference in the First Baptist Church, Findlay, Ohio, W. L. Fisk, pastor, and the same length of time in a Bible conference in the Otterbein United Brethren in Christ Church, Harrisburg, Pa., C. L. Beittel, pastor, brought blessed results.

Evangelist W. Douglas Roe, assisted by Douglas Fisher, held two very successful Pennsylvania campaigns, one in the



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North Chester Baptist Church of Chester, P. M. Tharp, pastor, and the other in the United Presbyterian Church of Manoa, J. L. Rohrbaugh, pastor. There were more than 60 professed conversions. In the six day meeting in the Grace Baptist Church, Binghamton, N.Y., F. R. Hawley, pastor, there were 16 professed conversions. A fine campaign with overflow meetings and many conversions was held in the Main Street Baptist Church, Oneonta, N.Y., A. M. Parce, pastor. Mr. Roe was assisted in these series by Karl Steele, the artist.

Texas Bible conferences featuring Irwin A. Moon were held in the following places during November: Dallas, afternoon services in the Scofield Memorial Church, H. J. Roper, D.D., pastor, with the evening meetings at the State Fair Grounds Auditorium; Houston, in the First Baptist Church, E. D. Head, D.D., pastor; San Antonio, in the First Baptist Church, P. F. Webb, D.D., pastor, with the evening meetings in the Municipal Auditorium; El Paso, in Liberty Hall, I. L. Yearby, D.D., co-operating. There was a large number of decisions for Christ in each of these conferences. Dr. Will H. Houghton and Dr. Carl Armerding were the teachers in the daytime sessions; M. A. Darroch was the director.

These conference leaders were also heard in several pulpits in the cities visited. In Fort Worth, Dr. Armerding spoke twice in the Bible Church, and three times in the Westminster Presbyterian Church. In Dallas, Dr. Houghton preached Sunday morning and afternoon at Scofield Memorial Church, and in the evening at Galilean Baptist Church. Mr. Darroch preached Sunday morning at the Galilean Baptist Church and in the evening at the Western Heights Baptist Church. In Houston, Dr. Houghton preached in the First Baptist and South Main Street Baptist Churches; Dr. Armerding had the morning service in the Park Memorial Church, and in the evening at the First Baptist Church; Mr. Darroch spoke in the Third Baptist and First Baptist and Travis Park Methodist Churches; and had the morning service in Faith Baptist Church and evening service in the Madison Square Presbyterian Churches.

The opening night in each Texas city was arranged particularly for high school students. More than 5,000 of them attended, with their characteristic enthusiasm, and meetings were arranged for Mr. Moon in several schools.

Mr. Moon was well received by both chaplains and men in Camp Shelby, with more than a thousand in attendance the first night, and standing room at a premium each succeeding night. The invitations to return were earnest and numerous. Meetings at Randolph Field and Fort Sam Houston were equally encouraging. There were many decisions for Christ.

FUTURE ENGAGEMENTS

Harry O. Anderson—Jan. 4-12, Los Angeles, Calif.; Jan. 18-26, Glendale, Calif.

Wes Auger—Dec. 31-Jan. 18, Struthers, Ohio; Jan. 20-Feb. 1, Mansfield, Ohio; Feb. 8-15, LaVerne, Minn.; Feb. 22-Mar. 1, Mason City, Iowa.

Gerald E. Bonney—Jan. 1-11, Boston, Mass.; Jan. 12-18, Farmington, Me.; Jan. 19-Feb. 1, Waterville, Me.; Feb. 3-17, Albion, Pa.; Feb. 18-Mar. 6, Little Valley, N.Y.; Mar. 8-22, Charleroi,

to any evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "A Spiritual Light Switch" for each family in his congregation, providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to TITHER, 721M Title Insurance Bldg., Los Angeles, California.

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Pa.; Mar. 29-Apr. 12, Punxsutawney, Pa.
John Carrara—Jan. 4-25, Toledo, Ohio; Jan. 27-Feb. 8, Plainfield, N.J.; Feb. 15-Mar. 8, Lapeer, Mich.; Mar. 10-22, Middleport, Ohio; Mar. 29-Apr. 12, Cambridge, Mass.; Apr. 14-26, Washington, D.C.

John Catalino—Dec. 31-Jan. 30, Nashville, Tenn.; Feb. 1-20, Chattanooga, Tenn.; Feb. 21-Mar. 7, Knoxville, Tenn.; Mar. 8-15, Johnson City, Tenn.; Mar. 16-31, Bristol, Tenn.

Carl C. Harwood—Jan. 4-18, Chico, Calif.; Feb. 8-15, Denver, Colo.; Feb. 22-Mar. 8, Bellefontaine, Ohio.

Violet J. Heefner—Jan. 11-18, Jacksonville, Ohio; Jan. 19-25, Hollister, Ohio.

Clem H. Hershey—January, Elwood, Ind.
Jubilate Trio—Jan. 4-Feb. 1, Collinsville, Ill.; Feb. 12-22, Terre Haute, Ind.; Feb. 23-Mar. 8, Youngstown, Ohio.

Robert J. Kees—Jan. 4-18, Fergus Falls, Minn.
Morris Peterson—Jan. 1-4, Schenectady, N.Y.; Jan. 5-25, Watervliet, N.Y.; Feb. 1-15, Silverhill, Ala.; Feb. 20, Miami, Fla.

W. E. Pietsch—January, St. Louis, Mo., Des Moines, Iowa, Kalamazoo, Mich., Holland, Mich.; February, Cleveland, Tenn., Chattanooga, Tenn., Kalamazoo, Mich., Holland, Mich.; March, Harrisburg, Reading, Allentown, Lebanon, Pa.

Guila Logue, Roberta and Muriel C. Smith—Jan. 1-8, Shepherdstown, Pa.; Jan. 20-Feb. 1, Winfield, Pa.; Mar. 3-15, Pottsville, Pa.

Sylvester Sanford—Jan. 1-10, Charlotte, N.C.; Jan. 12-25, New Goshen, Ind.; Feb. 2-15, Enterprise, Ohio; Feb. 16-29, Otterbein, Ind.

Gipsy Smith—Dec. 26-Jan. 11, Birmingham, Ala.; Feb. 22-Mar. 8, Huntington, W. Va.; Mar. 22-Apr. 1, New York, N.Y.; Apr. 19-May 10, Los Angeles, Calif.

Gipsy Smith, Jr.—Jan. 4-18, Baton Rouge, La.; Jan. 25-Feb. 8, Indianapolis, Ind.; Feb. 15-Mar. 1, Danville, Va.; Mar. 4-6, Evansville, Ind.; Mar. 20-21, Paducah, Ky.; Mar. 22-Apr. 3, Savannah, Ga.; O. W. Stucky—Jan. 4-18, Longmont, Colo.; Jan. 25-Feb. 8, North Bend, Ore.

Kathleen Walsh—Dec. 29-Jan. 4, Philadelphia, Pa.; Jan. 6-18, Berwick, Pa.; Jan. 21-25, Chattanooga, Tenn.; Jan. 27-Feb. 1, Fort Worth, Tex.; Feb. 2-15, Dallas, Tex.; Feb. 16-17, Salina, Kan.; Feb. 20-23, Lansford, Pa.; Feb. 24-Mar. 8, Uniontown, Pa.; Mar. 17-22, Harleysville, Pa.; Mar. 25-Apr. 5, Dover, N.J.

Charles F. Weigle—Jan. 11-26, Joliet, Ill.; Feb. 1-15, New Castle, Pa.; Mar. 15-29, Newport, Ky.; Apr. 5-19, Chicago, Ill.

Anthony Zeoli—Jan. 4-11, Flint, Mich.; Jan. 12-18, Columbus, Ohio.

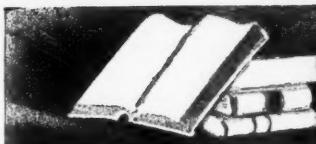
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Book Notices



Any book favorably mentioned in this department may be ordered through the Bible Institute College Association, 843 North Wells Street, Chicago.



The History of the Jews in Rome, by Herman Vogelstein, translated from the German by Moses Hadas.

To those who are interested in the fortunes and misfortunes of the Jewish people since the beginning of their long exile, this book will have a sad interest. It is a tragic story, a miniature, in Rome, of what has been the lot of Jews in the lands of their sojourning elsewhere. What a kaleidoscope of events comes before us in this recital—imperial pagan Rome; imperial Christian Rome; papal Rome; the renaissance; and finally the modern attempt at assimilation, followed more recently by the revival of medieval repression and political anti-Semitism. That the Jews have survived at all is nothing short of a miracle. That the Roman ghetto should have produced poets, scientists, literati, mystic dreamers, and theologians, as well as junk dealers and money-lenders, is a thing to marvel at. Surely a nation that in the grime and filth of its enforced ghetto has continued to observe its ancient harvest and vintage festivals, will in God's appointed time have its fields and vineyards back again.

421 pages. $5\frac{1}{2} \times 8\frac{1}{2}$ inches. The Jewish Publication Society of America, Philadelphia. \$2.25. M.I.R.

A Book of Protestant Saints, by Ernest Gordon.

It has been said that the Roman Catholic Church canonizes its saints, but the Protestant Church forgets its saints. This book by Ernest Gordon (which was published some time ago) presents graphic and tremendously interesting sketches of the life and work of about thirty men and women in the Protestant Church of whom it may well be said, "The world was not worthy." Here are such names as Charles Simeon, of Cambridge; Hans Nielsen Hauge, of Norway; Hendrik Schartau, of Sweden; William A. Passavant, of America; Charles Abel, of Kwato; and others.

Young people need to get acquainted with these modern heroes of the faith, and some of their elders will refresh memories which will bring them great blessing.

190 pages. $5 \times 7\frac{1}{2}$ inches. Zondervan Publishing House, Grand Rapids. \$1.50. H.L.L.

Doran's Ministers Manual for 1942 compiled and edited by G. B. F. Hallock, D.D.

This volume has been called "a library in a book." It is an apt description. In addition to the outlined sermons for Sunday morning and evening for the whole year, with young people's helps and suggestions for the Sunday school, there are illustrations, poems, material for special days, mid-week meeting topics, etc.

The author has added some very helpful sections, such as calendars: church year calendars and table of Easter Sundays to 1999; a "seed-plot" of 74 vital themes for meditations and later preparation; outlines and themes for Lenten services (Ash Wednesday to Easter), etc.

No wise and diligent preacher will want to become dependent on such a book as a

substitute for study, but ministers will find much helpful and usable material in this volume. This reviewer has read excerpts from various parts of the book and has found them to be uniformly satisfactory and evangelical, although he would not on that basis wish to be construed as endorsing all that may be in the book.

Dr. Hallock has been most gracious throughout the years in sharing with his brethren the results of his wide reading and research. The 1942 manual is no exception.

533 pages. $5\frac{1}{2} \times 8\frac{1}{2}$ inches. Harper & Brothers, New York. \$2.00. H.L.L.

Through the Bible in a Year with Juniors, by Ivy M. Moody, with Story Outlines, by Verda L. Bloomhuff.

Though the title suggests a considerable undertaking, yet its very challenge will be stimulating to the energetic Junior whose possibilities for memory work are well-nigh boundless. At this age, nine to eleven, the "adult child" is quite capable and fully able to cover the ground suggested by Miss Moody provided such a plan as this splendid work provides, is followed. This *Teacher's Manual* contains an excellent table of contents, two full well-written pages on "How to Teach Juniors," and a "Preview of the Books of the Bible," which is a brief but valuable introduction to the entire Bible in that it summarizes each of the sixty-six books of the Word of God. Each of the fifty-two lessons is presented as a well told story. This is followed by questions pertinent to the story outline. Each question is answered and an application suitable to Juniors is made. At the end of each quarter's work a written test may be given for which questions are provided. Daily readings are assigned. The home work sheets are wrought out with skill.

This work is a real contribution to the safe and conservative Christian education literature so sorely needed today.

169 pages. 9×11 inches. The Standard Publishing Company, Cincinnati. \$1.50. J.H.C.

Step by Step Through the Bible with Children, Volumes 1, 2, 3, 4, by Alma H. Bailey.

Miss Bailey has made an outstanding contribution to the literature for child evangelism by presenting a panoramic view of the Bible as a whole. Each book of the two-year course contains inspirational and explanatory background for the sake of inexperienced teachers. Volume 1 gives introductory salvation lessons and early stories in Genesis through the Flood; Volume 2, from the call of Abram through the Passover; Volume 3, changes to New Testament stories on the life of Christ and related subjects, as the Trinity and the Church; and Volume 4 deals chiefly with the Israelites entering the promised land.

Volume 1 closes with an explanation of the posters which are the distinctive part of the course, and which are invaluable for continual review with all four volumes. Unique, practical, and attractive are the four posters which combine to picture the high points of dispensational truth. They are sturdy charts of tag board, each $18\frac{1}{2} \times 24$ inches, with lines of black, green, and red showing the human race, the nation of Israel, and the Church of Christ. Nineteen outline figures to be cut out and colored are inserted behind the colored lines.

Also available are four pages of simple tag board cutouts to illustrate the individual lessons of Volumes 1 and 2 on the flannelgraph board.

96, 96, 79, 86 pages, respectively. 6×9 inches.

Child Evangelism Fellowship, Chicago. 50 cents each. Charts \$1.00 each. L.E.L.

The Great Century, by Kenneth Scott Latourette.

This is the fourth volume in the author's *History of the Expansion of Christianity*. The earlier volumes are concerned with the emergence of Christianity, its survival amid regional disintegration, and what differentiated it from alternate cultures. This volume has to do with the new movements characteristic of the nineteenth century, both within and without the framework of Christianity. It takes into account the organization and methods of Roman Catholicism, Protestantism, and the Russian Orthodox Church; missionary work among pagans, Jews, and Moslems in Europe; frontier religious work among immigrants, Indians, and Negroes in America; and the subtle interplay of Christianity and its changing environment. The author presents these subjects "in a clear, thorough account and analysis."

Never before has a scholar undertaken to write the history of Christianity in as extensive a scope, but Dr. Latourette is pre-eminently qualified to execute this monumental task. Since 1921 he has held the professorship of Missions and Oriental History in Yale University, and is notable for his writings on missionary subjects.

The bibliography covers thirty-two full pages, and the index nearly sixteen, and there are several end maps to aid the student.

516 pages. $6\frac{1}{2} \times 9\frac{1}{2}$ inches. Harper & Brothers, New York. \$3.50. J.R.R.

Weekday Church School Textbooks: The Children of the Church and the Christian Youth Series.

Since only a few of these units embody doctrine that is strictly Lutheran, most of them can be used in interdenominational schools. Each unit covers material for ten sessions of an hour and a half each, but the period may easily be extended or shortened. Being without specific dates or order, they may be chosen to fit the particular needs and interest of each group.

The *Children of the Church Series* includes seven units for Beginners, nine for Primaries, and nine for Juniors. Each unit consists of a leader's book with full helps and a set of ten attractive work sheets for the pupils. The subjects are carefully graded for each age level.

In *The Christian Youth Series* are five units for Intermediates. The general aim of the series is to provide units covering those fields in which the adolescent needs guidance and for which time is not ordinarily found in the Sunday school. Interesting workbooks invite completion.

The *Children of the Church Series*: leader's book—64 pages, $5\frac{1}{2} \times 8\frac{1}{2}$ inches, 35 cents; pupils' workbooks—32 pages, $5\frac{1}{2} \times 8\frac{1}{2}$ inches, 20 cents, or 15 cents for 6 or more.

The United Lutheran Publication House, Philadelphia. L.E.L.

Creating Friendly Attitudes Through the Home, by Grace W. McGavran.

It is certainly in the home that children need to see examples of friendly-mindedness toward others with different cultural background. The child grows in thinking peace and co-operation by appreciating servants and other races, and by participating in the family's sharing projects.

Practical narrative situations based on true happenings may provide a basis for discussion in parents' classes and teachers' meetings. At the end of each chapter of the book are questions for research and discussion. Emphasis is upon human effort and patience rather than on divine enabling.

47 pages. 5 x 7 1/4 inches. Friendship Press, New York. 25 cents. L.E.L.

The Sugar Creek Gang in Chicago, by Paul Hutchens.

The fifth book in this fascinating series of Christian adventures for children is of special interest to those living in or near Chicago. Although readers may have grown weary of the city's monotony, they will nevertheless be refreshed to view the city through the eyes of the country boys who see it for the first time. All the high spots of the city are covered. First at the Pacific Garden Mission and then at the boys' jail, the gang are surprised to see a boy who has run away from their own town, a boy who turned himself their enemy. Big Jim exemplifies the boys' Christian characters when he offers to give his blood to save the life of this boy who was knocked unconscious when he tried to smash Jim's face with his fist.

88 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. L.E.L.

Will American Be Invaded? by Clyce J. Pugh, Th.M.

According to the author, the aggressors of modern Europe are as much the rod of God's anger upon the nations as was Assyria of old upon Israel. This, of course, does not justify their aggressions, and they, too, will be punished for overstepping God's purpose. The nations of Europe claiming to be Christian but having turned from God, are being chastened. The author declares America also to be guilty of the very sins of Isaiah 5. Our only hope of peace is said to be "that America be surrounded by a solid wall of prayer."

24 pages. 5 1/4 x 7 1/4 inches. Christian Fellowship Press, Akron, Ohio. 25 cents. N.J.S.

The Dispensations, by R. I. Humberd.

Recognition of dispensations is essential to the right understanding of the Bible. While this is necessary, there is some disagreement among reverent Bible students as to just what the dispensations are. This author follows the plan given by Dr. Scofield in his reference Bible. The treatment by the author is in the main satisfactory, but he unfortunately brings into his treatment several things which may be of questionable nature. It is to be hoped that at some future time the author will revise his book and omit the things not properly involved in a true presentation of the dispensations.

98 pages. 5 x 7 1/4 inches. R. I. Humberd Christian Book Depot, Martinsburg, Pa. 25 cents. P.B.F.

Arnold's Practical Commentary for 1942, edited by Dr. J. B. L. Olmstead.

As one who is in touch with Sunday school teachers, this reviewer knows that many of them use and highly value this commentary. It provides original, usable material, well-written, carefully arranged, and sufficiently varied to meet the teacher's need. This year the editor has wisely devoted more space to comments on the text itself where this is needed, but the regular departments are maintained—giving a discussion of the lesson, practical applications, illustrations, and four departmental helps.

237 pages. 6 x 8 1/4 inches. Light and Life Press, Winona Lake, Ind. \$1.00. H.L.L.

Our Bill of Rights—What It Means to Me, a symposium edited by James Waterman Wise.

Statesmen, political leaders, clergymen, a moving picture "star," publishers, business men, and educators here present their testi-

monies to what the Bill of Rights means to them. They are unanimous in their gratitude for the guarantees of freedom of assembly, freedom of speech, freedom of worship, and freedom of the press, thus afforded to the American people. They join in urging the importance of maintaining these rights against all encroachments.

141 pages. 5 x 7 1/4 inches. Bill of Rights Sesquicentennial Committee, New York. \$1.50. H.L.L.

Notes from a Layman's Greek Testa- ment, by Ernest Gordon.

The author, son of Dr. A. J. Gordon, of Boston, is well known through his writings in the *Sunday School Times*. The book is written with the student of the English Bible in view; its purpose is to give the Christian who does not know Greek access to the additional shades of meaning and richness of the original text of the New Testament. The author shows a wide reading knowledge of the Greek New Testament.

His work is chiefly in word studies, covering Matthew to the Revelation, which are presented so simply that the Bible student, even though he has had no formal training, can easily follow him. The Scripture location is given, the English of the translation, the transliterated Greek word, and the study of the word itself. The book can be used as a reference work.

Aside from the Greek word studies, the author shows parallel statements and passages in the Old and New Testaments. It hardly need be said that this work is of the conservative school of theology, true to the Bible. There are some things of minor importance on which the reviewer might differ with the author of this book, and thus he cannot hold himself responsible for every detail. One statement regarding our Lord needs to be cleared up by the author. Considering his orthodox views, what does he mean when in commenting on Matthew 26:64 he says, "They (the words) proclaimed the resurrection of His divinity"? The book is full of splendid and helpful information for the Bible student who does not know Greek.

371 pages. 5 1/4 x 8 inches. W. A. Wilde Company, Boston. \$2.00. K.S.W.

The Heart of the New Testament, by John B. Champion, A.M., Th.D.

This, the eighth of Dr. Champion's books, was written in commemoration of his fiftieth anniversary in the gospel ministry. Since 1925, he has occupied the chair of Christian Doctrine at Eastern Theological Seminary, Philadelphia; hence the volume has the atmosphere of the classroom. It is a book to be studied rather than simply read. This work manifests a knowledge of both the Hebrew and the Greek.

Dr. Champion senses that when we study Christ as the Mediator of the new covenant we are at the very heart of the New Testament. Hence he deals with the person and work of Christ. The distinction between "reconciliation" and "propitiation" is clearly presented, at the expense of a line of a favorite hymn; the line being, "My God is reconciled." On page 150, the author aptly remarks: "To impartial judgment, when prophecy has passed into history, history has more light to shed on prophecy than prophecy has to give to accomplished history." His comment on Isaiah 53:4 (pp. 157, 158) is most illuminating.

A few sentences are obscure to the writer, such as, "This is because sin comes into existence," etc., (p. 21). Not all could follow the able exegete in his managing of Psalm 22 (pp. 150, 151).

Here is a work that should have a wide circulation.

227 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.50. J.H.C.

God's Purpose in This Age, by John H. McComb, D.D.

The title is derived from the first chapter and is suggestive of the general content of the book. It embraces eight chapters, covering God's Purpose, Satan's Propaganda, The

Deity of Christ, Glorying in the Cross, The Perseverance of the Saints, The Seat of Authority, Proofs of Divine Paternity, and After Death, What? It is a pleasure to commend this book, although such commendation does not endorse every point of teaching.

93 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.00. P.B.F.

John G. Paton, by J. Theodore Muel- ler, Th.D., Ph.D.

This compact biography of a single-minded man who dared to live dangerously, is well written, and deserves the attention of young and old, for it is the record of a mighty man of valor. Living in an atmosphere of prayer, and sustained by faith in a superintending Providence, John G. Paton moved unafraid among frenzied savages, guided by an overwhelming sense of mission, and led on by the love of Christ for lost men. And in a single lifetime whole islands of the New Hebrides group were Christianized. A study of the discipline which fashions men—Paton's family heritage, their poverty, the hardships attending his education, the nobility of his character, and the triumphs of his notable career—all are here for our learning. And life in the South Seas, its exotic glamor and its tragedies—these are here, too. What materials to fire the heart of a Christian!

129 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

A Bible Highway Charted for Boys and Girls, by Ruth Hogue Bobb.

A birds'-eye view of the whole Bible is here presented by selecting events and truths of paramount importance along the highway from Genesis to Revelation. Each of the twenty-five lessons is headed by a memory verse and an emblem which serves as reminder of the portion of the highway traveled in that lesson. The highway is charted by placing these emblems in order on a flannel background. Supplementing the lessons are two sets of cutout figures, most of them nine inches high; 178 pages for the Old Testament (\$2.25), and 109 pages for the New Testament (\$1.75).

The emphasis in each lesson is on personal salvation. Writing in the first person, the author speaks directly to the children with a warmth of spiritual fervor and a conversational tone, explaining as she goes along, with analogies to the children's daily lives to make the truth vital. In this synthetic approach to Scripture, she is to be commended for her omission of confusing non-essential detail.

168 pages. 5 1/2 x 7 1/4 inches. Child Evangelism Fellowship, Chicago, \$1.00. L.E.L.

The Life and Letters of St. Peter, by E. Schuyler English, Litt.D.

In the past decade, two other significant books have been published on the life and work of Simon Peter, the one by A. T. Robertson, which appeared in 1933, and the one by Dr. Clarence Edward Macartney, which appeared in 1937. This new book by Dr. English is the third important volume in this field. In every way it is superior to Dr. Macartney's book, and it has many advantages over Dr. Robertson's volume.

The book is divided into four parts: Simon the Fisherman, covering the life of Peter before his call; Simon Peter the Disciple, carrying down his life to the Day of Pentecost; Peter the Apostle, and Simon Peter, Man of Letters, which embraces a careful study, as far as space allows, of the two epistles of Peter found in the New Testament, and occupies two-fifths of the entire volume.

There are four outstanding characteristics of Dr. English's new work. (1) It is emphatically a human book, warm with love for souls and written in a spirit of humility, reflecting a desire to be taught the lessons that a study of Peter's life imparts. It is the work of a mature man who knows the deeper experiences and needs of life. (2) The book shows itself to be the fruit of careful research, of constant meditation, and therefore its pages carry the mark of authoritativeness. The author has lived with

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his theme, with the result that his pages are crowded with rich things. (3) The author frankly faces the real problems that arise in the study of this subject. He devotes, for instance, eight pages to the question of Peter's residence in Rome, and in the reviewer's opinion this is one of the finest parts of the whole book, the result of very careful study; ten pages are devoted to the difficult passage of the descent of Christ into Hades. (4) The book has many helpful, sane paragraphs applying truth to our daily life. This is especially true in Dr. English's treatment of the words of our Lord, "Get thee behind me, Satan," and his discussion of the problem of adornment I Pet. 3:3.

References to a more extensive literature bearing upon the problems raised by a study of Peter's life would have been an added asset. An index would have improved the use of the book. The treatment of that hour in Peter's life when our Lord told him he would thereafter be called Cephas, and the treatment of Peter's restoration, are too brief when one considers how significant these episodes were in the apostle's life. On the whole, however, the book is practical, helpful, Spirit-filled, Christ-exalting.

Dr. English's book well deserves to stand with the six best biographies of this most human of the apostles that have been written in the last two generations. It deserves and will have a wide circulation, and will remain as a permanent contribution to Petrine literature.

271 pages. 5 1/2 x 8 1/2 inches. Our Hope Publications, New York. \$1.25. W.M.S.

The True Spirit of Worship, by George Evans.

The writer presents the glorified Christ as the true center of Christian worship, and warns against what he feels to be a present day danger in evangelical churches of substituting such sensuous objects of worship as architectural beauty, art, music, vestments, crosses, candles. He says, "To those

who know the history of similar conditions in the past, the outlook is ominous, and calls for immediate action. The tendency should be resisted by all possible means."

One can fully agree with the writer's presentation of Christ as the object of worship and his insistence that worship must be in spirit and in truth, not in dead ritualistic formalism. But surely there is a place for the beautiful and the aesthetically inviting in our churches and their services. Was it not John Ruskin who pointed out that to make our places of worship less beautiful and inviting than our homes was like saying that the traveler who rides all day in the beautiful woodland along the lovely stream must of necessity turn aside to some barren and uninventing spot for his evening devotions, lest the beauty of his surroundings detract from his worship.

160 pages. 5 x 7 1/2 inches. Bible Institute Colportage Association, Chicago. \$1.00. H.L.L.

Revelation and Inspiration, abridged from works of Professor B. B. Warfield, D.D.

This is a summary of the first four articles in the book with the same title, published by Oxford Press but now out of print. The purpose is to keep the book, described as "one of the very finest expositions of the infallibility of Holy Scripture," before the Christian public pending its re-publication. The abridgment is well done, although the publishers properly recognize that "no such summary can give any idea of the masterly grasp and lucidity of the originals."

31 pages. 5 x 7 inches. Inter-Varsity Fellowship, London. 25 cents. H.L.L.

Primary Sunday School Work, by Allene Bryan.

This book on the administration of the Primary Department is the second of the Primary specialization unit in the Sunday

School Training Course of the Southern Baptist Convention. Miss Bryan is well-known in the southern states, where she has traveled in the interests of children's work. In addition to practical discussions on the subjects of the superintendent, assembly program, teachers' meetings, organization, records, the room, and extension, a preliminary chapter deals with the characteristics and needs of the child himself.

149 pages. 5 x 7 1/2 inches. The Broadman Press, Nashville. Cloth, 60 cents; paper, 40 cents. L.E.L.

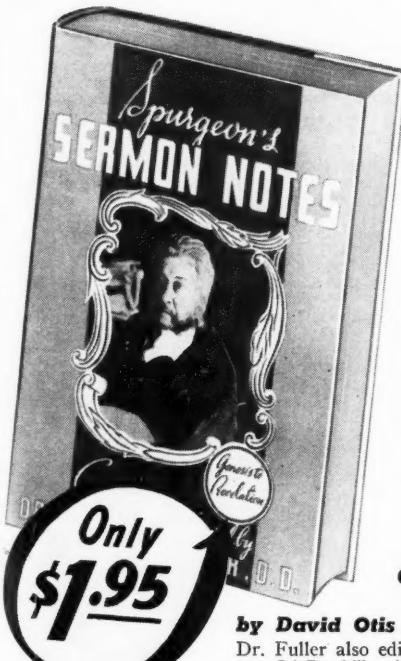
These Things Remain, by Ella Brodus Robertson.

This booklet is written by the daughter and wife, respectively, of the two great scholars, Dr. John A. Broadus and Dr. A. T. Robertson. The five short chapters, entitled The World's Need, My Responsibility, God's Love, God's Power, and The World's Saviour, are compact with suggestive thoughts and facts on the subjects treated. Words are well chosen and their number is reduced to such an extent that it is necessary often to read between the lines to gather the full import of the message. These chapters remind one of condensed summaries of a well written book exhaustively covering the field.

58 pages. 5 1/2 x 7 1/2 inches. Broadman Press, Nashville. 25 cents. E.S.M.

A Harmony of the Gospels, by Adam Fahling.

Throughout the centuries of Church history, many attempts have been made to present a harmony of the Gospels. Much labor has been given to this enterprise. The task is a most difficult one. After centuries of effort by different Bible scholars, some things still remain unsettled. It must be recognized that each writer had a specific aim which determined the insertion or omission of materials. The real purpose of the writers, however, unites in presenting



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the Messiah as the fulfillment of the portrait of the Redeemer as pictured in the prophecies of the Old Testament. Strictly speaking, therefore, a harmony of the Gospels is impossible. However, great value attaches to the creation of such a piece of literature. The present reviewer is of the opinion that this book is of high merit. The scholarship seems to be sound, combining with it a simplicity such as to be of practical use to the average Bible student. It is a pleasure therefore to bring to the attention of the Christian public this distinctive work.

237 pages. 6 x 9 inches. Zondervan Publishing House, Grand Rapids. \$3.00.

P.B.F.

The Divine Secret Service, by Newmann Watts.

A stimulating little pamphlet of short daily meditations for each day for a month. The foreword says, "This booklet is about prayer, and especially prayer on behalf of the sick and suffering."

31 pages. 4 1/4 x 6 1/4 inches. Victory Press, London. 25 cents. E.S.M.

Junior Sunday School Work, by Blanche Linthicum.

In the center of every plan for winning and holding the Junior, Miss Linthicum has placed the challenge of this active age. Because the Junior is not a little child nor an adolescent, is growing fast in many respects, is very healthy, and confronted with adjustments and problems, he needs a certain type of teacher, room, grouping, worship program, etc. Our responsibility in providing a church school set-up to foster his spiritual growth is clearly and completely described. At the end of each chapter are questions to guide the teacher's study and discussion in groups.

134 pages. 5 x 7 1/2 inches. The Broadman Press, Nashville. Cloth, 60 cents; paper, 40 cents. L.E.L.

Ruin, Redemption, and Regeneration, by L. James Kindig.

The title resolves itself in sermons on: The Grace of God, A Song of Grace, The Master Sculptor, The Other Side of God, The End of a Whoopee Party, Practical Sanctification. These messages are full of sprightliness, but would have been stronger if less redundant and therefore more compact; and more pleasing if they had maintained throughout a uniform level of regard for the dignity of language, a lapse from which is seen in the manifesto of the fifth topic. Still, these faults are superficial. The book is true to the Scriptures, and in the exposition of his subjects the author has shown commendable skill.

88 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 35 cents. J.R.R.

A Sword Is Sharpened, by Donald Davidson, B.Litt., Ph.D.

This book contains a selection from recent sermons and addresses of Dr. Davidson which seem to have as their purpose the portrayal of the point now reached in the prosecution of the second World War. The design of this publication was to gain a definite understanding of the meaning of the war and to encourage its prosecution to a successful end. The book contains twenty-six messages. It is fresh and vigorous, although the interpretation and application of some of the scriptures can hardly be endorsed. For those who are looking for something different in this respect, the book is to be commended.

160 pages. 5 x 7 inches. Marshall, Morgan and Scott, London. \$2.00. P.B.F.

The Touch of the Master's Hand, by Myra Brooks Welch.

One need hardly ask, "Have you read the beautiful little poem, 'The Touch of the Master's Hand'?" It was first published in a church paper, Feb. 26, 1921. It has since appeared in many a tract and magazine column, marked "Author unknown." It is

[†]Dr. William H. Hockman.

frequently read over the radio. It is loved by many a poetic heart. Now it is published in a real little volume with ninety other poems by the same author. Many of these poems have the same beauty and grandeur as does the one that gives the volume its name.

The poems will be all the more valued and their message will stir the soul more deeply when the reader realizes that the author has for many years been an invalid, who purposed to give to the world a memorial to be remembered and loved by her children, so that her invalid life should not cast an unpleasant shadow over their lives. This book of poems is a part of her magnanimous purpose.

110 pages. 5 1/2 x 7 1/2 inches. Elgin Press, Elgin, Ill. \$1.00. E.S.M.

The Nurture of Vitality, by Harlan Luther Feeman, D.D., LL.D.

These fifteen baccalaureate addresses come out of the mature thinking of a successful educator and administrator. The author, who is president emeritus of Adrian College, has been before the public for many years as a recognized speaker of commanding influence. Cast in the mold of the Middle West during the past score of years, these preachments mirror the thought-ways of society in a period of flux and transfusion. Problems especially affecting the inquiring mind of youth are discussed compactly from the Christian point of view, thus constantly bringing into sharp contrast foibles and fallacies of every kind. Anyone who is charmed by the use of good English will enjoy this book, but those who have a concern for the right guidance of the many who are now on the threshold of life, will thank God for it.

139 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

Judith—Martyred Missionary of Russia, by N. I. Saloff-Astakhoff.

Our readers will be glad to read this true story. It is the romance of a beautiful and gifted Jewish girl, reared in the strictest orthodox piety of the Jewish religion, becoming enlightened with "the light above the brightness of the noonday sun," and, as a result, cast off by her nation, and then blossoming out as an evangelist to the Russian people. Her early death at the hands of atheist Gentiles ranks with the annals of the holy martyrs since the day of the Spirit-filled Stephen. A wonderful testimony to the grace and power of Christ in a Jewish disciple! A sample, we believe, of many others yet to be "born anew" spiritually out of her people, now hastening to its appointed goal.

204 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00 M.I.R.

Conquer, by John Masefield.

This is a good example of the prose style and literary skill of England's poet laureate. In the form of fiction he vividly recounts the actual history of a rebellion in Byzantium, A.D., 532, which threatened to wreck that empire. His portraits of Justinian and his heroic empress, Theodora, help us to appreciate their important achievements in that little known Christian century.

147 pages. 5 x 8 inches. Macmillan Co., New York. \$2.00. H.E.S.

The Only True Comfort, by Benjamin H. Spalink.

This booklet comprises eight short evangelistic radio sermons on John 14. Being prepared for radio use they are written in simple theological language so as to be easily understood. The teaching, moreover, is both biblical and Christ-centered.

70 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.S.M.

I Have Considered the Days, by Cyrus Adler.

This is an autobiography of one of the most prominent figures in American Jewry of the past fifty years. Dr. Adler was a distinguished orientalist and for many years was connected with the Smithsonian Insti-

tute at Washington, as librarian. His travels, both in connection with an oriental exhibit for the Chicago Exposition of 1893 and other occasions, make an interesting part of this book. His wide interest, especially in the development of Jewish life and education both in America and abroad, brought him into contact with many of the most prominent figures of the past generation, both Jew and Gentile. Dr. Adler was intimately associated with the Jewish Theological Seminary of New York, and was president of the Dropsie College for Hebrew and Cognate Learning. The progress of the Jewish people in this land for the past half century is due in considerable measure to his untiring labors and devotions.

What a pity that such a gifted son of Israel could not have seen in the Lord Jesus Christ the Messiah and Redeemer of Israel and the hope of the world; and have used his gifts and capacities for the advancement of Messiah's cause among his own people.

446 pages. 6 x 8 1/2 inches. Jewish Publication Society of America, Philadelphia. \$2.50. N.J.S.

I Am Persuaded, by Julian D. Duquid.

There can be no more tragic spectacle than that of a human personality groping hopelessly about in the fog of agnosticism. And in amazing contrast to that, the most thrilling spectacle in all the universe is that of a soul coming out of the clammy mists in its devout search for the living God. The author of this volume has undertaken to tell us the story of how he has been emerging from the deadly fog of a godless atmosphere into the light and warmth of a determined belief in a personal God. It is saddening indeed to learn how it was he became agnostic and closed his mind—quite a brilliant mind too—to the content of Christian truth. There lies here a solemn charge against the dead formalities and inconsistent living of folk who call themselves by that wonderful Name but know nothing of His resurrection life.

In recent years Mr. Duguid, a man of broad education and unusual experience as a writer, has been finding his way back to God. His experiences thus far are expressed in terms of the intellectual life he has hitherto known, using the framework and forms of the philosopher and psychologist. Many readers of the book may feel that as yet the author only "sees men as trees walking"—which is undoubtedly true; but we cannot doubt the downright sincerity of the man's quest after a fuller knowledge of God, which he is seeking not only in an intellectual way but in personal everyday experience. He has arrived at the place where he is thoroughly convinced that God answers prayer, and has even definitely sought divine healing for his own imperfect vision.

For all this we rejoice; but we breathe a prayer that this soul may be led to a full vision of the deity of our Lord Jesus Christ and a recognition of the Holy Scriptures as the Spirit-given revelation for our enlightenment and guidance. He is evidently still very hazy in regard to both of these supreme matters. However, the book will be read with appreciation, not only as the spiritual biography of the author, but as representing a very clearly discernible movement occurring today in the ranks of the "intellectuals"—particularly in England. 361 pages. 5 1/2 x 8 1/2 inches. D. Appleton-Century Company, New York. \$2.50. W.H.H.

Windows on Life, by Carl Heath Kopf.

The gifted pastor of Mt. Vernon Congregational Church in Boston, where Mr. Moody first held membership, looking out from his parsonage on one of the city's busiest streets, finds individuals and incidents that suggest subjects for his popular Sunday afternoon broadcasts over the Columbia network. Nearly forty such addresses are here collected, and well deserve study by preachers as model homilies drawn from insignificant things like type-writers, pin points, detours, and insurance.

No one can question Mr. Kopf's sincerity in promising "practical, helpful answers to persistent, everyday problems," yet con-

Moody Monthly

tinually he overlooks or fails to indicate clearly the scriptural source of all help. Christ's propitiatory death as our Sinbearer is nowhere set forth as the ground for man's salvation and eternal security. When mentioned at all, He is accorded only the earthly name Jesus and introduced as merely a human teacher, noble but misunderstood, and a moral pattern worthy of imitation, never as God the Son incarnated among men. His acts of healing are termed almost miracles, nothing more, and the Scriptures are not unfolded as our inspired and inerrant source of light on all life's problems.

255 pages. 5 x 7½ inches. Macmillan Co., New York. \$2.00. H.E.S.

You Can Be Happily Married, by Gilbert Appelhof, Jr.

In this comprehensive handbook an Episcopal rector, with extended experience in conducting marriage clinics, presents a wise and reverent study of all phases of matrimony, from initial courtship, engagement, and the marriage service, to the problems following afterward, and the Christian approach and attitude essential to lasting happiness. We commend it to all young people, and to older folk who contemplate marriage or would counsel others, as well as for ministers who necessarily are often consulted. A well classified bibliography and thorough index enhance its usefulness.

218 pages. 5 x 8 inches. Macmillan Co., New York. \$2.00. H.E.S.

The Problems of Youth, by W. B. Riley, D.D., LL.D.

At the age of eighty, Dr. Riley has given us another volume from his vigorous and prolific pen. A volume of sermons on the problems of youth is especially timely. The author deals with youth's search for pleasure, education, employment, a mate, a home, salvation, God. These sermons are the fruit of decades of experience with young people. Profusely and pointedly illustrated, they afford practical, sound counsel, and emphasize the fundamental solution to all these problems—the spiritual solution in the Lord Jesus Christ.

123 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. N.J.S.

An Hour With David Brainerd.

An Hour With Andrew Murray, by Walter McCleary.

These short sketches bring out salient Christian qualities, which are rescued from the limbo of the forgotten to nourish faith and spur the endeavor of life's busy burden-bearers.

18 and 24 pages, respectively. 4 x 6 inches. Zondervan Publishing House, Grand Rapids. 10 cents each. J.R.R.

Glory Road, by Alice Keenan Cripps.

A simple tale of the everyday life of a negro couple, their joys and sorrows, the problems surrounding the growth and marriage of their beloved twins—all of it lived out in the light of their faith in the Lord with whom they walked all the way on the "Glory Road." The writer centers her book "around the negroes whom," she says, "I have come to know well in the twenty-two years I have lived in the deep South."

183 pages. 5 x 7¾ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.00. H.L.L.

Golden Treasury of Scottish Poetry, compiled by Hugh Macdiarmid.

All loyal Scots and those who love their literature will welcome this book, the first anthology ever made in English of Scottish poetry from the sixteenth century onward. The compiler staunchly champions his native tongue as utterly different from English, and proves its ancient origin by tracing its roots in early Gaelic and Latin poetry, which he translates. Full notes after a learned introduction accompany the 138 selections, and a glossary of Scottish words and a threefold index assist the reader.

456 pages. 5 x 7½ inches. Macmillan Co., New York. \$2.50. H.E.S.

God Is My Fuehrer

(Continued from page 269)

human and moral indignation against the men and women who offend our sacred conviction."

Speaking to confirmation candidates he says: ". . . and that your life may continue to be animated by the spirit of love, so that we may sustain our brethren, so that love may become an effective testimony to the Lord Jesus Christ. . . . When we place an ideal higher than truth—though it be the best and highest aim, though we call it 'nation' or 'Church'—we are deadly certain to come into more and more serious conflict with Him who says, 'I am the truth.'"

"Many are called but few are chosen." Do we belong—no, do you belong—no, do I belong to those chosen few who build their hope and their trust wholly upon grace, because they know that Christ the Lord won God's grace for us on the Cross? May God help us, we pray, to believe and to learn to profess our belief:

*"Christ's precious blood and righteousness
My jewels are, my festive dress,
Clad in this glorious robe of grace
Boldly I'll stand before God's face."*

We have seen just a little, and that faintly, of the portrait of Pastor Martin Niemoeller. But read the book for yourself. It is called *God Is My Fuehrer*, and is published by the Alliance Book Corporation, 212 Fifth Avenue, New York. It comprises 294 pages, 5½ x 8 inches; the price is \$2.75.

THE HOUSE OF HERMES

In Paul's salutation to his Christian friends at Rome, he includes one, Hermes (Rom. 16:14). Recently, a monk in a monastery on the old Appian Way, about three miles south of Rome, was digging a grave for a brother monk beneath the St. Sebastian Church adjoining it, when the bottom of the grave fell through, and he disappeared into darkness. When the monk was rescued, the remains of an early building was discovered below the present church—a church of St. Sebastian of the fourth century. Further investigation disclosed an ancient stairway which led down thirty feet to a still lower level. Excavation revealed that they had stumbled onto the remains of a grand mansion of the first century. Family graves were uncovered; roof and wall paintings, still wonderfully fresh though two thousand years old, were discovered—mostly pagan gods painted over with Christian subjects, as the Vine, the Virgin, and the Sower; then an inscription that told that this was the house of Hermes, who at an advanced age had become a Christian and freed his slaves. Further indications showed that the house had become a meeting place for the Christians of Rome. Among a large number of memorial tablets in a gallery behind the house, is one "In memory of Rufus"—evidently the Rufus of Romans 16:13 and Mark 15:21. Indications show that the Christian frescoes cannot be later than A.D. 58, less than thirty years after the utterance of the parables.—*The Christian Advocate*.



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A Jew and Christ—Mrs. Ray D. Stewart.

The False Freedom—W. R. White.

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★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Jan. 17, 18, Annual Midwinter Conference, First United Brethren Church, South Bend, Ind.

Dr. Homer A. Hammontree, Jan. 18-25, City Rescue Mission, Grand Rapids, Mich.

Dr. Harold L. Lundquist, Jan. 14, 15, Annual Midwinter Conference, First United Brethren Church, South Bend, Ind.

RECENT SPECIAL SPEAKERS

Rev. T. Stanley Soltau, Presbyterian missionary to Korea, Scripture League of Evanston (Ill.); Dr. Bartlett L. Hess, pastor of Trinity Presbyterian Church, Chicago, Ill.; Rev. Gavin Hamilton, evangelist, England; Rev. David Adeney, on furlough, China Inland Mission, on staff of Inter-Varsity Fellowship; Rev. J. Alfred Coleman, pastor, Bethel Evangelical Free Church, Chicago, Ill.; Rev. Robert A. Cook, pastor, First Baptist Church, LaSalle, Ill.; Rev. O. H. Gerstenkorn, Calvary Church, Kalamazoo, Mich.; Rev. George T. Stephens, evangelist, Wheaton, Ill.; Rev. H. Wright, Rome, Ga.; Rev. Harold R. Warren, North Baptist Church, Flint, Mich.; Rev. Robert Devine, Lansing, Mich.; Bishop Frank Houghton, general director, China Inland Mission; Rev. Alexander M. Allen, missionary, Colombia, S. Amer.; Martha Moennich, Door of Hope Mission, Shanghai, China; Dr. Paul G. Culley, dean of men, Wheaton College, Wheaton, Ill., formerly medical missionary to Dutch New Guinea.

FROM FIELDS AFAR

Alvin Krug '34 and Mrs. Krug (Frances Bailey '34) are on furlough from the South China Boat Mission. Their home address is 419 Hamilton Ave., Paterson, N.J.

M. Irene Cochran '38, and Eunice Stowell '38, are located at Bakouma, par Bangasson, Oubangui-Chari, French Equatorial Africa, where they have recently moved into more comfortable quarters. They are happy over the highest attendance of natives since the church was organized, and especially so over those who in increasing numbers are coming to the Saviour. During peanut harvest many came with their offering of ground nuts for the work of the church. A student evangelist even offered

his hat for this use, privately, so as not to make a show of his "tithe."

Belva Smith '32, and Ennelle Shappell '31, independent workers in Venezuela, So. Amer., have been undergoing persecution, and need our prayers.

Representing the Scandinavian Alliance Mission, Chicago, Ill., the following have been heard from: E. Rudolph Danielson '29, and Mrs. Danielson (Mary Maluske '30), Mavuradonha M.S., Mt. Darwin, S. Rhodesia; and F. Orval Dunkeld '37, and Mrs. Dunkeld (Helen M. Hughes '37), Opendweni M.S., Otobotino, via Mkuzi, Zululand—all located in South Africa. They are opening up a new work in southern Rhodesia among 10,000 people without a church, school, or dispensary within a radius of fifty miles, in a district where malaria abounds and the tsetse fly makes cattle-raising impossible. The Danielsons will be at least 125 miles from the nearest rail-head and postoffice. They ask prayer for the venture, that these people may soon have the privilege of hearing the gospel. Thirty-five missionaries were present at a conference where Adam Ferguson '29, was guest speaker. All were greatly refreshed.

George Haight '25, and Mrs. Haight (Helen Weld '27), Santiago, Chiquitos, Bolivia, S. Amer., have returned from furlough with a new Chevrolet truck, provided by the pastor's class of the Moody Memorial Church of Chicago, and appropriately called "Old Ironsides." They record many journeying mercies during five days of tropical downpour.

Henry A. Senff and Mrs. Senff (Lillian Welty '28), Maitulu M.S., Watsa, Congo Belge, Africa, according to their report in *Inland Africa*, state that one of their native boys has discovered a new species of the genus *homo*. But let him tell it: "They are women with white skins like yours, but they have red lips and very red finger nails."

Roy Shaffer '21, and Mrs. Shaffer (Ruth Thiers '21), of the Africa Inland Mission, Narok, Kenya Colony, E. Africa, write: "We are never allowed to forget that we are in the enemy's territory, and there are many difficulties, but we are glad to be here as ambassadors for the King, bringing the gospel to benighted Masailand."

Sidney Paul Marcy '40, and Mrs. Marcy, Santa Rosa de Copan, Honduras, Cent. Amer., write of visits to several Roman Catholic *festas*. Here the people "get drunk, gamble, dance all night, parade around their saints," etc. The gospel is preached at these gatherings. Several through this effort have found Christ as their Saviour.

Herbert W. Casler '40, Sudan Interior Mission, Minna, Nigeria, W. Africa, describes a *sharo*, thus: "Before a man can marry he must prove his fortitude by receiving lashes upon his bare chest with-

out flinching. To flinch would disqualify him not only, but put him to shame."

Fred Stettler '25, and Mrs. Stettler (Martha Schaeuble '28), are operating from a neutral zone (Switzerland) in behalf of the American European Fellowship, with whose workers they are in correspondence in war-torn countries.

Harmon S. Nixon '20, a field director of the Africa Inland Mission, Machakos, Kenya Colony, E. Africa, recently dedicated two churches which were erected and financed entirely by African Christians, one of them seating five hundred people. The smaller was constructed of unhewn stone and the larger of burnt brick. The church has sent its first missionary couple to labor among a neighboring tribe, entailing sacrifice, for they left behind them fertile gardens and the pastorate of a large church.

STUDENTS OF OTHER DAYS

Lawrence W. Williams '40, is pastor of the Perry (Mich.) Congregational Church.

Anita Hansen '36, is associated with Rev. and Mrs. Reid N. Radford, in missionary work among Indians at Lac du Flambeau, Wis. They report that she "is a devoted and well-equipped child of God and will make an increased program possible. Our weekday classes in the Indian day school have their largest enrollment, and with her help we have organized an extra class."

Daniel K. Schatz '41, is pastor of the Scandinavian M. E. Church, Forest City, Iowa.

Edgar Ayre '36, was granted the degree of B.D. by the Evangelical Theological Seminary, Naperville, Ill. He is pastor of Grace Evangelical Church, Woodbine, Ill.

Lyle Anderson '35, who serves reopened churches in the Adirondack Mountains, continues his fruitful ministry. Souls are being saved and attendance in the churches is increasing.

David L. Forsythe '28, and Mrs. Forsythe (Lila Mae Stanton '40), who have been directing the work of the Rural Bible Crusade in Wisconsin from Plattsburgh, where they also ministered in the Plattsburgh Gospel Tabernacle, have resigned from the latter to give their entire time to rural work. They have recently moved to 210 East Fifth St., Marshfield, Wis. They report 75 conversions among children.

Wilbur Scafe '26, for nearly seven years pastor of Fourth Presbyterian Church, Spokane, has accepted a call to

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the Bremerton (Wash.) Presbyterian Church. Under Mr. Scafe's leadership the Spokane church has grown in membership and the church debt has been reduced. He has had a strong influence among the young people of his parish. The influx of new families has given the Bremerton parish attractive prospects.

Herbert W. Kohler '39, is assistant pastor of the Oakland Presbyterian Church, Tacoma, Wash.

J. Lynn Pace '37, has transferred from Crystal Beach, Fla., to Columbus City, Iowa, where he is pastor of a newly organized independent church.

A. E. Moore '20, Enid, Okla., is in his fifth year as a superintendent of the Church of the United Brethren in Christ. God has since blessed his efforts in the salvation of many souls; also in building a new church structure, and in starting several new churches.

E. Roloff '17, is pastor of the Lansing (Mich.) Miller Road Community Church. During the past eight months attendance at the Lord's day meetings has doubled, exceeded only by the Sunday school, and offerings have increased. The congregation has built a new parsonage, and plans are being made for a new church building.

Cecil T. Allin '23, and Mrs. Allin (Olga M. Anderson '23), have left Onarga, Ill., for Decatur, where the former is pastor of Mt. Zion Presbyterian Church.

J. Alfred Coleman '38, has resigned the pastorate of the Edwards (Ill.) Bible Church to assume similar responsibilities in relation to Bethel Evangelical Free Church, Chicago, Ill. Dr. Harold L. Lundquist, associate editor of the Moody MONTHLY, and Robert Parsons, of the Radio Department, spoke on behalf of the Institute at the reception accorded the new pastor and his wife.

Orval Roach '36, was ordained in the First Baptist Church, Goodwin, S.D., Oct. 16. David Mortensen '33, co-pastor with Mr. Roach of the four churches of their parish, and R. Vernon Ritter '30, pastor of the Ipswich (S.D.) Baptist Church, participated in the ordination service.

Melvin Shulver '41, and Theodosia Sweet '39, have joined the staff of workers of the Oak Hills Fellowship, Bemidji, Minn., with special concern for unevangelized children in rural areas.

Hilda Swanson '41, is finding her sphere of influence at Lake Norden, S.D., through a ministry to young people, home visitation, and in propagating the gospel over the air.

H. L. Bourner '11, in December closed his twenty-fourth year as pastor of Kingsland Memorial Presbyterian Church, St. Louis, Mo., the only pastorate he has had.

H. Carl Montanus '28, who began his pastorate in the Ashton (Ill.) Presbyterian Church in November, transferred from the Princeton (Ill.) Presbyterian Church, his sixth charge. He is also responsible for the pulpit at Franklin Grove.

Darlene Reed '31, supervises the City Missionary Union of Superior, Wis., a Protestant interdenominational welfare

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project, founded to help parents in bringing up their children. In this work she has been highly successful, according to the *Superior Evening Telegraph*. Miss Reed is also becoming known in northern Wisconsin as a speaker at church gatherings.

O. William Shumaker '35, Elkins, W.Va., writes that last fall he conducted evangelistic meetings and held Bible classes, usually in school houses and abandoned churches. He has several times addressed Sunday school conventions on personal evangelism and tract distribution, in which he has had a fruitful ministry.

Harry J. Reed '22, will complete twelve years of service as pastor of the First Baptist Church of Streator, Ill., in April. He was graduated by the Northern Baptist Seminary in 1928. During his student days there he was pastor of Calvary Baptist Church, Chicago. At Streator he built a new Sunday school plant and added 407 members to the church, developing it into a strong spiritual, evangelistic center. Mr. Reed has been moderator of his association for four years.

Stanley J. Sommerschield's ('36) congregation of the First Baptist Church, Elmhurst, Ill., dedicated a beautiful new church building, Oct. 12.

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Dispensational Chart Messages

The Gospel Minister, during the first three months of 1942, the Lord willing, will be running some articles on the following important subjects:

- The Seven Churches and the Mystery of the Kingdom
- The Times of the Gentiles and the Smiting Stone
- Two Mysteries, Godliness and Lawlessness, at Work
- Seven Dooms and Seven New Things of Revelation
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WILL THE OLD FAITH STAND

the assault of modern cults? "Seven Religious Isms," by Dr. H. M. Wyrick, Pastor, First Baptist Church, Barberston, Ohio, exposes the weakness and dangers of Mormonism, Jehovah's Witnesses, Christian Science, the so-called Oxford Group, Unity, Spiritualism, and the strange theory of Anglo-Israelism. Price fifty cents. Stamps accepted. Order direct from author.

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Hear Dr. Ernest M. Wadsworth at This Great Conference

Arnold Strange '25, died of typhus fever, presumably at Chengku, in southern Shensi Province, where he was acting superintendent of the China Inland Mission. According to *China's Millions*, Mr. Strange was born in England in 1898, but came to Canada with his parents when a boy. After completing high school he qualified as a stenographer and went into business. On the outbreak of the World War he took training as a wireless operator and served aboard a British trawler until the close of hostilities. Returning to Montreal he took an arts course and degree in McGill University, after which he went to the Moody Bible Institute with a view to preparing for the ministry at home. Finally he came to see that if he were to be a true minister of Christ, he must dedicate his life to missions. He had sixteen years of faithful service for Christ in China and passed to higher service when his second furlough was almost due. His wife and two daughters are in China, and other members of the family are in Canada. He was a gifted and highly valued worker, and his death has brought grief to many hearts.

THE PASSING OF M. B. WILLIAMS

Evangelist M. B. Williams, the "father of tabernacle evangelism," died at St. Petersburg, Fla., Nov. 12, following a prolonged illness.

Fifty-eight years ago Mr. Williams became general secretary of the La Crosse, Wis., Y.M.C.A., and he was later state secretary of the Georgia associations. His evangelistic urge united his interests with those of John B. Culpepper, a southern evangelist; later he headed his own party, assisted by Charlie Tillman, the singer. In Newark, N.Y., his home town, "My Mother's Bible" was first sung, Mr. Williams writing the words and Mr. Tillman the music. It was the only music at his funeral.

The year before the first Chicago World's Fair, Dr. Reuben A. Torrey, then superintendent of the Moody Bible Institute, invited Mr. Williams to work in the slums of that great city, one of the locations of which was called "Hell's Kitchen," a sobriquet befitting this modern Sodom on the shores of Lake Michigan. Mornings he lectured to students of the Institute on Paul's letter to the Ephesians. Charles M. Alexander, immersed in his studies there, gravitated to these meetings, where he found his gift for musical leadership. The evangelistic enterprise prospered in Mr. Williams' hands, and this drew Mr. Alexander into a warm fellowship of united service which lasted eight years, and which took them into many sections of this country. The Holy Spirit confirmed the preached Word, and hundreds of souls were saved.

His expanding program made acute the problem of seating his vast audiences. At Belle Plain, Iowa, people were turned away. His fertile imagination suggested a temporary structure. Local opposition was overcome by his common sense logic, and so the first tabernacle in the history of evangelism came to be built.

Moreover, Mr. Williams was also a writer, being the author of a dozen books, which attained a circulation of 100,000 copies.

Moody Monthly

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ALL-NIGHT BROADCAST

February 3

During Founder's Week Conference, WMBI will again this year present an all-night broadcast. It is scheduled to begin at midnight Tuesday, February 3, and continue without interruption for six hours, joining the regular daily programs at 6 o'clock Wednesday morning—Central Standard Time.

Following the plan of past years, this will be a "request" program, with an invitation to listeners from far and near to ask for their favorite sacred musical selections. If weather conditions are favorable the program should be heard all over the United States and in many parts of Canada.

parts of Canada.

It is still too early to announce the program in detail. Alumni, faculty, and the student body will be represented, and listeners can count on an inspiring message from Dr. Will H. Houghton, president of Moody Bible Institute. Visitors attending the conference will be invited to take part. They always have something for the spiritual stimulation of every lis-

Music is always an important part of the broadcast. WMBI considers itself fortunate in its student musicians both vocalists and instrumentalists, and feels it can promise that the musical part of the program will be well worth listening to. As time permits, some of the very successful transcriptions which have been made in recent months will be played. Many of these record and preserve voices that have become very familiar to WMBI listeners; the voices of students, faculty, staff, etc.

Complete information about the Founder's Week all-night program will be broadcast over WMBI from time to time, as plans are formulated, and will also be published in the February issue of **Moody Monthly**.

RADIO SCHOOL FACULTY

The Correspondence School of Moody Bible Institute has announced the faculty for the winter term of WMBI's Radio School of the Bible. The members are: Dr.



Ray Johnson, graduate student of the Institute, who has been a WMBI announcer for some time, has resigned from the radio staff and has returned to his home in Seattle, where he will engage in active preaching work.

GIFT FOR LETTER WEEK

We feel certain you are going to admire the new WMBI calendar for 1942, now ready for mailing as a gift souvenir to everyone who writes in to the station during the regular, annual Letter Week, the first part of January.

The same size as last year, printed in a rich, soft, russet brown gravure, and with entirely new pictures illustrating work in and about the radio studios, as well as in other departments of Moody Bible Institute, it is felt to be the most attractive and decorative souvenir ever offered by WMBI. As in the past, the new calendar has been designed as a help in the devotional life of those who receive it, as each page contains carefully chosen Scripture references.

As we said above, the calendar will be mailed free to all who write in to WMBI during the first week of this month.

WMBI PROGRAMS



Out and be merry for Winter is here

Gendreau Photo

They That Mourn Shall Be Comforted

(Continued from page 281)

they? . . . Consider the lilies of the field . . . Wherefore, if God so clothe them . . . shall he not much more clothe you . . . Seek ye first the kingdom of God . . . and all these things shall be added unto you." It is to the meek that this promise has been made. Meekness related to the preceding beatitudes forms a perfect sequence. Beatitude one, emptiness; beatitude two, suffering; beatitude three, meekness, a consequence.

It is evident that the order in which the beatitudes are arranged will be the outline of events leading to the visible kingdom. The sorrows upon the earth resulting from the breaking up of the kingdom of darkness are to be of such severity and intensity that the sequence will not need to be broken. Following emptiness and suffering, a company of the meek will appear first, probably, among the Jews. Israel's meekness is manifested first in her confession. The one hundred and forty-four thousand find "a fountain opened to the house of David . . . for sin and for uncleanness" (Zech. 13:1). Here is the first appearance of the visible kingdom—the meek who shall inherit the earth. Next, out of the furnace of affliction emerge "a multitude, which no man could number, of all nations, and kindreds, and people, and tongues" from whose eyes, "God shall wipe away all tears" (Rev. 7:9, 17). They have come out of great tribulation.

LACK OF SPACE FORBIDS more than headlines as we cover the rest of the sermon. Over Matthew 5:17-42 put the fourth beatitude: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It is expounded in great detail. Those in whom the invisible kingdom dwells may experience the righteousness which our Lord dis-

cusses in this portion. He died for our sins; He rose again for our justification, and He is made unto us righteousness. He is our actual meat and drink, as the beatitude implies by hungering and thirsting after righteousness. When Jesus Christ rules over His kingdom upon the earth, the blessedness of this order of righteousness will characterize all people.

"Blessed are the merciful: for they shall obtain mercy," is the headline for the portions found in Matthew 6:1-21 and 7:1-14. Here our Lord's instructions are longer and in more detail. Jesus links the "mercy" which is blessed, with the priesthood of the believer. He teaches His disciples when and where and how to pray. Luke's version of this sermon gives the parable of the friend who is approached at midnight for loaves to feed hungry travelers.

Here in the midst of the sermon Jesus deviates and expounds the third beatitude. He resumes, however, in the seventh chapter. We have the teachings of the apostles on the social order which should exist among the members of the Body of Christ. The ethical teachings of Christ in regard to the relationship one with another when He comes will prevail exactly as He orders them.

In the sixth beatitude we find a counterpart of the first. Matthew 5:3 is a negative statement, while Matthew 5:8 is a positive statement of the same attitude of the spirit toward God. The poor in spirit lacks what is found in the pure in heart. The same scriptures may apply to each.

Finally, place the seventh beatitude over Matthew 5:44-48 and you have another rhapsody. "Blessed are the peacemakers: for they shall be called the children of God." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; and persecute you; that ye may be called the children of your Father." The blessedness of this peace may indeed be ours. This peace will prevail when the Prince of Peace is

on the throne. Wars will cease and not return for a thousand years.

IN CONCLUDING HIS SERMON, our Lord makes a plea for fruit. "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). In another sermon He said, "I am the vine, ye are the branches . . . without me ye can do nothing." We know what was in His mind when He cried out to this multitude on the mount, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. 7:18, 19).

At the close of this wonderful sermon our Lord told the simple but forceful story of two men—one a wise man, who hearing and believing His words obeyed them; the other a foolish man, who heard His sayings but did them not. The wise man was like one who "built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." The other man "built his house upon the sand: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27).



Jubilee Year

(Continued from page 270)

Surely we are to spend time in thanksgiving. A Queen so ruling as to be loved and honored by all the nations, as well as foe. (II Chron. 29:30, 31, appropriate.) And as in Israel, that year was to be a special time for relief and deliverance from evils, let us seek this, as well as for new blessing to our Queen, that she may, as the Queen of Sheba, "ask about the name of the Lord," at the greater than Solomon, and be filled with wonder. (The expression, "God save the King," is "Let the king live" in I Sam. 10:24; II Sam. 16:16; I Kings 1:34; II Kings 11:12; II Chron. 23:11; Dan. 2:4; 6:21. Let him be always with us is our wish.)

2. Personally. That word "jubilee" in regard to gospel news announces that the Day of Atonement is past. Joyful rest has come in measure to God's Israel, and soon will be complete.

*"Blow ye the trumpet, blow the
gladly solemn sound;
Let all the nations know to
earth's remotest bounds
The year of Jubilee is come!
Return, ye ransomed sinner
home," etc.*

And soon Christ shall return—"the trumpet shall sound." Our bondage and labor be done. Our lost possessions restored! And we shall spend the Sabbath of the eternal ages.

Glasgow, 12th June, 1887.

Unless our souls are living in communion with God, the Scripture will not yield us nourishment.—R. C. Chapman.
Moody Monthly

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